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JOHN GALBRAITH, Barrister-at-Law, Osgoode Hall, Toronto. Price 25c

In The New Capital

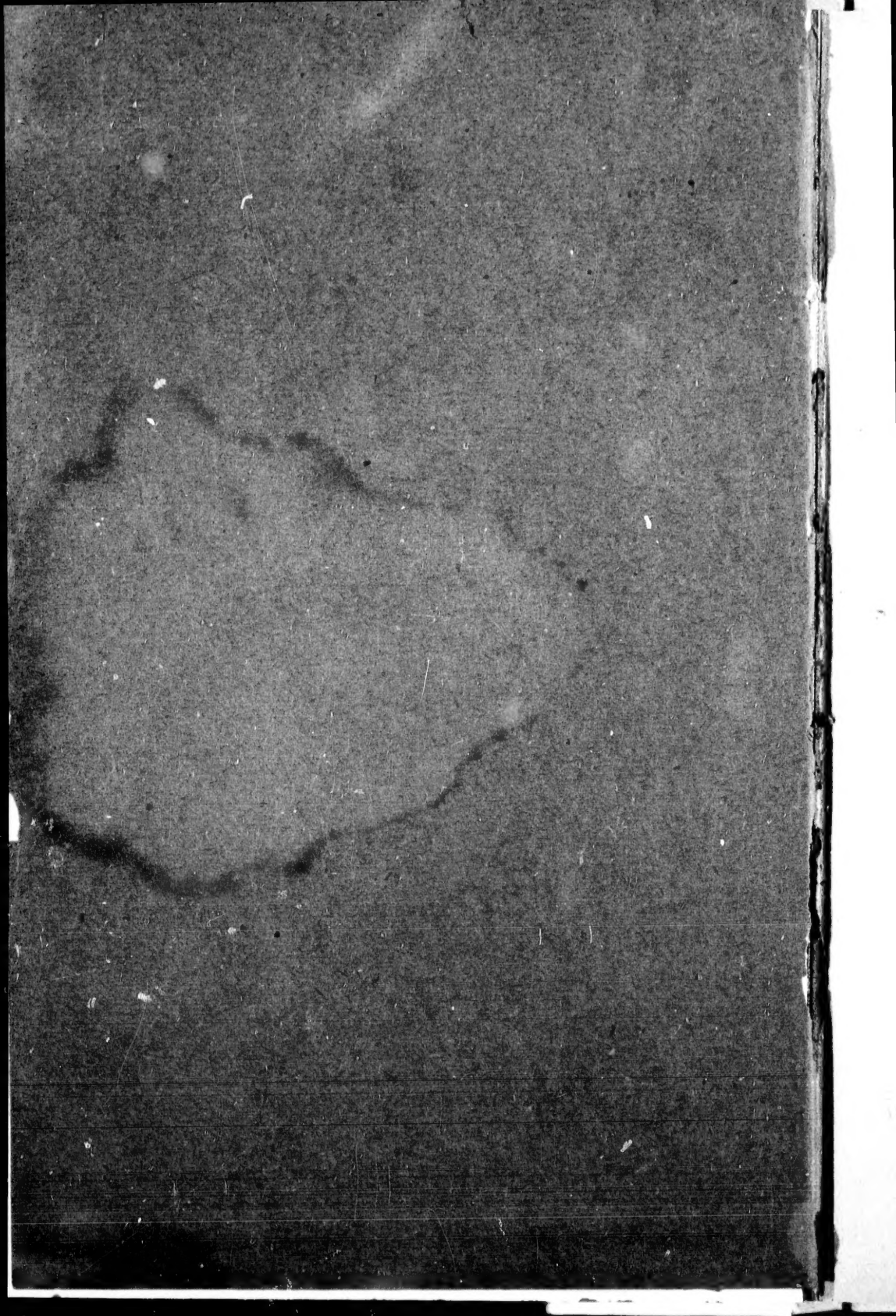


OR,

The City of Ottawa in 1999

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IN
THE NEW CAPITAL;
OR,
The City of Ottawa in 1999.

By JOHN GALBRAITH,
Barrister-at-Law, Osgoode Hall, Toronto, Ont.



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PREFACE.

It was a beautiful morning in June, 1896, when my door-bell rang, and on going to answer it I found a man begging, not only for the necessities of life, but for a chance to obtain some employment to save his name from that of a vagrant, although his nationality did not merit such conditions. On going to my daily duties I would often see where a new building was being erected, or a large cellar being dug out, a group of men standing around, and watching the workmen engaged. Often have I been solicited by poor unfortunate women for sufficient money to pay for a night's lodgings, and I often wondered what was the cause of their down-fall and poverty.

In the press were daily reports of men out of employment, failures in business, great strikes, formation of labor unions, increase of societies, such as Communism, Socialism and Anarchism, and I asked myself : What is the cause of this state of things ? Why should there be such need for the necessities of life when we have in Canada so many vast areas of uncultivated land waiting to be tilled, when it would bring forth the bounteous gifts that nature bestows on mankind ?

In my spare moments I began to give some study and thought to the present social conditions of Canada. The more I thought and studied, the more interested I became in my work. I found able writers giving justice in the treatment of their subjects, but only a few of them are read by a certain class, for this reason, that they appeared dry and abstract to the mass of people.

I thought I would adopt a method of presenting some of the social questions and their suggestive rem-

edies in such a way, that they might be read by people of ordinary education. My plan was to go among the oppressed class of people and have them tell their own opinion of what was the cause of their not being employed, and also, to obtain from them a suggestive remedy.

After doing this as Part I. of my book, I then go into a dream, and while there, illustrate what might take place if certain laws and conditions were changed, and certain modern reforms of the present were to be substituted for them. I am not a member of any labor union or organization, nor of any political club, but simply write for the pleasure, in the thought that by so doing I may help some other people, less fortunate than myself, to better their condition in life, by presenting these social reforms in a simple way, that they may grasp and study them. The reader will not find the masterly English of Carlyle, Lowell or Goldwin Smith; but, I hope, that will be overlooked, and my intentions considered. The reader will remember that poor people, with little education, are telling their stories, and must not expect beautiful English diction.

If in any way my humble efforts should accomplish the end sought for, by enlightening the people with regard to the social conditions of our day, they will not have been in vain.

This book is inscribed to all people who live on the
~~And, Mr. Prevost, how would you propose to~~
~~remedy this evil of machinery?" enquired Mr. Brown,~~
 results of their own labor.

Yours respectfully,

JOHN GALBRAITH.

Printer's
error

In The New Capital.

CHAPTER I.

Joseph Prevost Tells Why He is Unemployed.

It was a bright and lovely morning in the month of June, 1896, when I awoke from a refreshing night's sleep, and was doubly pleased to wake and find that it was the first morning of my annual holidays, which I had looked forward to with a special delight, after a year of work in a confined building in a city. After breakfast I took my accustomed morning walk, and, not having any particular place to wander, I inadvertently strolled down the University Crescent, one of the most beautiful streets in the City of Toronto, not on account of its location, or that it may have for its head the seat of Government for the province, but for its width, and the most beautiful of all adornments, that of nature, in the shape of trees in their original state. As I wandered north a few scattered benches met my view, and, taking advantage of their vacancies, I seated myself on one of them and allowed myself to reflect on the beauties of nature, while the birds in the trees are building their nests and carolling their songs of joy, as if they were returning thanks to the Great Creator of all for their limited privileges of life and pleasure in their state of existence. The bee hummed his peculiar sound in his busy flight to prepare his winter's food, the sun flashed its bright rays through the green foliage of the trees, where now and again a gentle zephyr would set the leaves in motion, making in all as glorious and happy a June morning—and probably the most beautiful—I had ever witnessed. As I sat there, meditating on the past

year, and wondering what the future would have in store for me, there came along the avenue an individual, a stranger to me, who, from his long-continued gazing at the different surroundings, gave me to understand that he was not only a stranger to me, but also to the neighborhood. In his right hand he carried a small valise, which might have contained some wearing apparel. He was ordinarily dressed, having coat and vest of same, while his pants were of a different material. On his head he wore a light brown hat, which from its appearance had served its allotted time in wear. He wore a dark, heavy moustache, and a couple of weeks' growth of beard did not help to increase the tidy appearance which characterizes his nationality. On coming nearer he observed the vacant part of my bench, and, walking slowly up to it, seated himself on the north end of it, while I was in the middle. After he seated himself, he drew from his pocket a pipe and a small piece of tobacco, the latter a different kind from the usual plug, being in the form of a roll, and indicated a home-make peculiar to a people of another province. Filling his pipe, he searched his pockets in vain for some matches, but not having any, he turned to me, and, with great politeness, asked me if I could give him one. I replied that I could, and I did, at the same time observing that he had a very wearied and sad-looking countenance, expressive of some inward sorrow, which he confined to himself. I also noticed that he spoke with a broken English accent, which I well knew to be that of a French-Canadian. This gave me a welcome opportunity to enter into conversation, and also reminded me of the days of my youth and of my birthplace, where the same style of language had often welcomed me, but do not often hear it in a city like Toronto.

"I presume you are not a citizen of this place," said I to him in French.

"Oh, no," he replied, as his eyes sparkled with pleasure on hearing his native language addressed to him in an English city. How glad he appeared to be, and seemed ready to enter into conversation.

"This is a lovely day," said I to him.

"Yes," said he, "it is fine for those who are in happy circumstances, but for me it is not. I cannot see the beauties of nature which I should, but that is not through any fault of mine, but the fault of circumstances over which I have no control."

"I hope you are not laboring under any serious misfortune, or anything to mar your happiness in life?"

"No. My misfortune is that I am away from my good wife and home and family, or, as I may put it, I have lost my situation, the one which I have served in my youth, learned my trade, and continued on in the same occupation."

This, of course, made me more interested in him, and the thought arose in my mind, Did he lose his position, like many other unfortunate individuals, by the continued use of drink and the neglect of his business? but on such a short acquaintance it would seem too presumptuous on my part to ask such a question. To further the conversation I said to him, "that this was a large city, with different grades of labor, and if a person was a good tradesman, with previous success, he should have no difficulty in securing a position."

Just as I was expressing these last words there came another man, who took his seat at the south end of the bench, but who was of a different type from either of us. He was a colored gentleman, bright and intelligent looking, but very poorly clad. He appeared

lonely, and no doubt was attracted to the bench as a place of rest. For a moment our conversation ceased, and on the bench was a trio. On the north sat a Frenchman, in the centre a man of English origin, and to the south a negro, or a "brother in black"; and I hope to be excused for allowing for a moment the unpatriotic sentiment to flow through my mind that at some future time the grand continent of North America might be divided into three such divisions; whether different empires, or three divisions under one empire, instead of such as we have to-day, with two large countries, viz., Canada, with two classes of people, the French and the English, trying to amalgamate those elements, and one watching the other with a jealous eye, while in the United States there are two classes, the English and the colored races, with different sentiments. How is it possible to fuse those classes to make one any more than to mix pepper and salt and call it salt?

After a few moments of silence the Frenchman resumed the conversation, and told me that he had sufficient testimonials as to the success of his trade, but that the great difficulty lay in the fact of no employment to be found. This appeared to attract the attention of the colored gentleman, who listened more attentively to our conversation. I felt quite safe in assuming now that it was through no fault or vice of his own that brought him away from his home and family to seek employment.

"May I ask you to inform me of the line of business you follow, and the cause of your being here? I hope you will pardon me for such inquisitiveness, because there appears to be nowadays great distress among laboring classes and tradesmen, while, on the other hand, certain individuals are accumulating large fortunes. I am very anxious to learn the cause and

effect of such, and I find the best way is to discard books and theories of men, and go and observe carefully, and from such reason out the cause and effect, and a little sketch of your life and business will perhaps assist me in my study of this difficulty."

The Frenchman did not seem offended at my question, but seemed rather pleased that he should have the opportunity of assisting me and at the same time of giving vent to his unfortunate feelings. This is a great characteristic of the French-Canadian: their politeness in, as it were, the midst of distress to assist others when there is a good motive beyond it. Placing his pipe in his pocket and crossing his left leg over the right, he began as follows:

"My name is Joseph Prevost. I was born in the Parish of —, on a farm near the Village of —, in the County of —, in the Province of Quebec, in the year 1857, in the month of June."

"Perhaps this is your birthday?" I remarked.

"Well, not quite yet, but very soon. My father was the grandson of Joseph Prevost, who fought for the English and the liberty of our customs and our religion under De Salaberry against the Americans in 1812, and died from the effects of such; and it is said that he could trace his descent back to the old French period of Canada, and his ancestor was one of those who followed Montcalm to his last struggle. So you see I have a good name and good origin, and, although I am poor and needy at present, I would not sacrifice my name or honor for any amount of wealth. A French-Canadian is proud of his descent, and will never hide it, nor will I."

"Yes, you should certainly feel proud to be able to trace your descent, and you resemble an Englishman in that respect," I answered; "but I would like to ask you a little question: If your ancestors had

been successful under Montcalm, do you think you would have been better off to-day than we are under the English?"

"I think not," he replied, "because the France of to-day is not the France of 1759, and we are now guaranteed liberty of conscience, the pride of all our homes, and in return we love England and her laws, because in them is the greatest measure of liberty."

"Hear, hear!" replied the colored gentleman, who was now an acute listener to all that was said.

"Well," said Joseph, as we know him now, "we have wandered a little from our story, and will now go on. My father had a small farm, and worked hard to support his family. He was able to give us a little education, and as each grew up to man's estate we were obliged to go to some business; but it was a sad day when one of us should leave, as it would bring the tears to mother's eyes to see us go out from home among temptations of all kinds; but she would always pray that we would never in all our troubles forget our duty to God, and to always remember that the soul was the important part of us. But alas! poor mother, she was called away some years ago, yet her memory and teachings are ever fresh in my heart, and I shall never forget them. I have three brothers and four sisters. My oldest brother obtained sufficient education to teach school, and after doing so for some years he studied medicine, and is now a successful physician. My second brother learned the tailoring trade, but is not so successful in money making as my brother, the physician, and my younger brother remained on a farm at home, while three of my sisters are married, and the fourth died in youth.

"One morning in the month of March, 1873, my father called me to him and said: 'My dear Joseph, the time has come when you must make a choice in

life of some trade or profession, so you may be able to earn an honest living for yourself, and probably for some beautiful lady, whom you may meet some day, and afterwards ask to be your wife. Now Joseph, I hope you will make a good choice of a trade. I will not suggest any to you, but will ask you to talk the matter over with Cure —, who is a good, holy man, and will pray with you for your success. Remember, too, Joseph, is it just as important to choose a trade adapted to your abilities as it is to choose a good wife, because if you choose a wrong trade, labor in it will always be a burden, and very likely end in failure. Now, I will give you three months to make your choice, and if you wish to go to a large city, I can spare you a little money if you will spend it frugally, so you may see what business you would like.' I was very glad, for I had often dreamed of city life, and had heard stories of sights which other boys had seen and heard, so I said, 'Yes, father, I will make a choice.' That evening I called on Cure —, and told him my intentions, and that it was my desire to go to the city and choose a trade, and after I had it learned that I would enjoy myself. To this he cast a little frown, as if to tell me that this did not please him to say I must 'enjoy myself.'

"My dear child, Joseph,' he began, 'I hope when you go to the city that you will avoid all vice, and remember the teachings of your dear mother; and do not forget your church duties. No doubt there are pleasures and pastimes of youth which we all can enjoy, but they must not be such as to violate the laws of your conscience.'

"After bidding the cure a fond adieu, and on my way home, I met a neighbor of mine, who informed me that he was going to the City of Montreal the next day; and I told him my aim and arrangement, upon

which he offered to allow me to accompany him. When my father heard of this he was pleased, and the next morning gave me a small sum, sufficient to pay my expenses for a month, until I could look around me; and also directed me to call on an old neighbor of his, who lived in the city, and might be able to accommodate me with a room and board for some time, so as to avoid living with strangers. As the time came for me to leave home I shall never forget the sad looks of mother. Although I was only one of the family, yet it looked as though her whole soul was bent over me, and with weeping eyes we kissed each other good-bye, and I mounted the rough waggon beside Farmer Duval. He told me he had a son in the city, but did not hear of him lately, and feared that his life would not be a bright one, as he learned he was too much an admirer of the théâtre.

“‘What is the theatre?’ I asked Farmer Duval, because I had never heard of such a thing in our home.

“‘Well, as you have never heard of it in your home, I am not going to tell you; you will find it out soon enough,’ he replied.

“At this time I could see the smoke arising from the tall chimneys of the factories scattered here and there. As we came nearer the suburbs of the city, more people met us, and there was more life and stir. At last we reached an hotel, where I got down and left Farmer Duval, as it was only a short distance to where I was to call; but I have not time, nor do you care to listen to a boy’s first impressions of a city. When I called on old Neighbor Seguin, and told him who I was, he was very glad to see me, and welcomed me to his hospitality. I will not go into particulars of our conversation, only, that I told him my object, and he admired me, and asked me if I had yet made

choice of a trade. I said I thought I would be a shoemaker. He thought it was very appropriate, and asked me my reasons for my choice. I replied that it was a trade that one could sit down at while working.

" 'I hope that is not a lazy motive,' replied his good lady.

" 'No,' I said, 'I have another reason : shoes and boots are required by everybody, and are not a luxury.'

" 'Ah, that is a better reason,' replied Friend Seguin ; 'and it is so honorable to be working in the necessities of life.'

"As we were conversing, a ring of the bell on the door told that a visitor had approached, and true enough it was a friend of theirs, who had come to present them with a family complimentary ticket to see a French representation of 'The Corsican Brothers.' The lady thanked him very much, and asked me if I would go with the family, to which I consented. The sight was grand, and as I followed the characters I longed to be a hero in the play. It was my first sight of this kind. I was charmed, and as I lay in bed I longed to be a hero defending my honor with the sword, a characteristic of Old France. In brief, I was 'stage struck.' I had fully resolved to choose the stage for a profession, and the next morning I told my Friend Seguin that I would love the stage, and thought of being an actor. At this he leaned back and laughed heartily. 'Think,' said he, 'of a French-Canadian being a successful actor of the English drama ! Did you ever hear of it ? It is almost impossible to conceive of such a thing. Why, you might as well imagine a Scotchman singing a German song, so different are our customs and habits. No,' said Friend Seguin, 'you are excited and agitated by your first visit to the theatre, after leaving your quiet

home, and, of course, your childish reason is overcome, and you do not reason to your best advantage on this occasion, and I hope you will abandon the idea of the stage.' The next day I wrote to my father, and not only told him that I had changed my mind about being a shoemaker, but that I had formed the idea of being an actor. Two days after this I was the recipient of two letters, one from father and the other from Cure —, and on the same lines of thought, and it was hard for me to tell which gave me the more fatherly advice ; but the Cure told me that the stage would draw me away from my home and nationality, and that was not what was wanted among our French-Canadians. To keep together by a strong bond of union and fellowship, and by the amateness and multiplicativeness peculiar to our race we would some day become a nation of our own, with our good old customs, and carry out the religious dream of our good forefathers, and to keep this before us in all our aims and works in life. To this letter I gave obedience, and at once abandoned the notion of the stage, and told Friend Seguin, at which he shook his shoulders and smiled, at the same time remarking that he admired my obedience in observing the dictation of Cure —.

" Well, I will tell you, without further details, that Friend Seguin had a companion in school days who was not a large business man in the shoe trade, but had the reputation of making the best hand-made boots in the city, and did a quiet trade among his friends and patrons. Through the influence of Friend Seguin I obtained an apprenticeship with him for three years at \$3 per week the first year, \$4 per week the second year, and \$5 per week the third year. The details of those years I need not trouble you with, but will say that happiness and success followed me in my

calling. My employer was firm, but not arbitrary, and always set a premium on the honest and moral characters of his employees, which made one feel happy in doing right, and had a fatherly care surrounding you while in his employ. At the completion of my apprenticeship my 'boss,' as we called him, came to me and said, 'Well, Joseph, I suppose you know that your apprenticeship is at an end, and, as I have observed carefully your demeanor in my service for the last three years, you have given me satisfaction, and I am now going to ask you to remain on with me, and if you continue on in the future as you have in the past I will now raise your salary to \$9 per week, and give you charge of three junior men, who must take instructions from you.'

"I remained with him at this salary for two years with my usual success, when one day I spoke to him, and told him that I was about to begin married life, and asked him if he could increase my wages."

"'Well, Joseph, have you asked the lady yet?'"

"'No,' said I."

"'Well, how do you know she will have you?'"

"'Oh, I can tell by her speech and the manner of her smiles on me, and that the asking now is only a matter of form.'"

"'Ah, I see you have been studying love matters as well as business,' said he, smiling. 'Well, I will see what I can do for you and let you know. I always encourage young people to marry, if possible, for it is better in business.' I could not understand his remarks then."

"Well, true enough, he did raise my salary from \$9 to \$12, and in the year of 1878 I was married to the lady of my choice. Our home was a little paradise, because our marriage was ~~one~~ made in heaven and executed on earth. These circumstances continued

for some years, but one day my employer entered the shop looking pale, and had not the accustomed sprightliness about him. We could all see at a glance that something was the matter, and waited till he spoke. At last he began :

“ Well, gentlemen, I have always tried to bring you good tidings, but this time I cannot do it. I suppose you have learned by this time that a man working for a salary becomes very formal in business, and does not have the care of the competition in business affairs on his mind, and while you were laboring physically I was laboring mentally, and yet I often was the more exhausted of the two. I have no doubt but that you have often coveted my position, as it would only be natural to do. I was able to keep apace with others, but a new circumstance arises which eventually alters the matter of things. It is this : I have just learned that — Company, a great competitor of ours, has introduced some new machinery—a great invention, it is said—for the purpose of sewing and pegging; and it is said that three men with these machines can do the work of fifteen men without such machinery, and by this means he is able to sell to the consumer at a lesser price on account of not having to employ so many men, and you well know that the great law or rule is, that the consumer will always buy where he can get the cheapest, provided that there is little or no difference in the quality of the goods. This is business on the part of the individual ; and two men of — Company came to me yesterday and asked me for a position. They had good references from the firm, and wanted only \$9 per week, while I pay you \$12. I have, therefore, come to tell you, although sorry to have to do it, that I must ask you to work for a reduced salary in order to compete with larger firms; and, Joseph, I must ask

you to work for \$10 per week, but if you do not wish to do that, I can employ others at \$9, but out of preference for you I would rather you would stay.'

"It was rather a stifling blow to us, yet, as we could not help ourselves, we told him that we would have to abide by his decision; as he had the capital and we the labor, we would have to yield to him.

"When I went home that evening I had not the usual brightness about me, and my wife observed it, and questioned me in regard to my change in demeanor. I explained how the change had come about and the reduction of my salary. You see I was a married man with a family, and paying rent; together with the purchase of the necessities of life I could not save much on a salary of \$12 per week, and I had no independence. I could not refuse the reduced salary on account of my domestic affairs. Still another source of trouble arose by some people strongly advocating that prisoners should not be allowed to remain idle in jails, and encourage them to remain there, or to be arrested for a trivial offence, and be put back to their state of idleness. So the principle of prison labor in competition was inculcated by philanthropic persons, who did not labor themselves, and did not understand the labor question. This prison labor, together with new machinery, was the means of reducing prices to a very low state; and the consumer seemed to be satisfied temporarily when he could purchase at such a low price, and thought what a blessing machinery was to a community; but in all the cases the consumer was not a shoemaker. Thus my position continued for some years longer; but again my employer called around one day, and told me that he wished to see me with the other men at his office next day. We saw at a glance that it meant a further reduction in wages, for we well knew he

would not do it unless he was forced to. After an uneasy night we appeared at his office at the appointed time, and were welcomed by our 'boss,' who began as follows :

" ' Well, gentlemen, I am sorry to inform you that, owing to several large firms employing machinery and reducing prices, I am not able to compete with them. The consumers say times are hard, and are buying at the cheapest place. I have made up my mind to retire from the manufacturing of boots by hand, and do a retail business by buying from the wholesale manufacturer; and you see, gentlemen, that you will not be required any longer in my employ. I cannot afford to employ you as salesmen at such wages as you have been receiving, for other retailers employ very young men and ladies, for the reason that no particular skill is required, as the prices are on the boots, together with size and make, and about the only thing required of a salesman now is politeness and to take the cash for them. A further reason that I must employ cheap labor is to compete with departmental stores, which are beginning to be our deadly enemies in business.' Well, you can imagine our feelings, and particularly mine, on hearing such a statement. It was the first sad day of my married life. I went home and told my wife, who began weeping, while our little children stood watching us in their childish innocence, wondering what was the matter, or why should mother weep. Poor things ! Little they understood what the cause of our sorrow was, and better they should not know of it; but as we thought of the time that might come when they would ask us for food, which we might not be able to supply them with, it filled our hearts with anguish.

" ' Well, my dear Marie, where shall I go or what shall I do now ? I must not give way to despair, and

leave you and the children to want for food. I must go out and look for work in some other establishment.' I wrote to my father and brothers, telling them of my recent misfortune, and on Saturday evening had a reply from each of them, and Dr. Prevost, who was my brother, enclosed me \$10. Taking up an evening paper shortly after, under the heading of 'Men Wanted' I saw a vacancy for a shoemaker, and I made up my mind to apply, but on reaching there I found I was the thirteenth applicant, and it was already filled by a distant relative of the employer. Not being discouraged, I tried all day in vain for a situation, and was met at the door in the evening by my wife, who had been anxiously waiting for me to hear of my success. Then, after conversing with my wife over what we should do, we agreed to take a cheaper house with less conveniences, and that, as our oldest daughter was now able to take a situation, she must leave her school, and my wife would advertise for some pupils in music, and I should take anything that came along, so as to keep our home together until some brighter prospects presented themselves to us.

"My position was now desperate. I had only one trade, and if I tried another without the usual experience I would certainly expect failure in competition with others who had spent part of their lives at it. But at last temporary relief came through the influence of my old employer, who was a good friend of a city alderman, and I was placed on the corporation as a laborer, where no skill was required, and where I managed to plod out a weary existence; and how strange it seemed to see people, who were my friends in the days of my success, now pass me by swiftly, as though they did not want people to know that we ever were acquainted. Why should men who do necessary labor be made a class despised in the eyes

of friends? And again, I thought, How was it that my brother, who was now a doctor, was making such strides of success, while I was going down in society, although both born with the same opportunities? Why could he charge \$1 for ten or twenty minutes of his time, while for the same period of my time at my trade I could not demand ten or fifteen cents? But when I asked such a question I would be answered with the following explanation: 'You know that he had to serve three or four years in his study; and the experience and skill is what you pay for.' Well, thought I, did I not serve three years? and did I not have to use skill and experience just as well as he? But I see now that mental labor is admired in this age, while good, honest physical labor is almost despised, and looked upon with an eye of derision.

"After serving some time on the corporation I was relieved from my temporary situation, and left my native city to try in the English provinces, and if I did not succeed, even to go to foreign countries to try my luck. The result is that there is the same difficulty to be met in those provinces as at home; and as the result of my efforts I am here after working a short time in a country village. I am on my way home with a grain of hope in my breast, for I have been promised a situation in the Civil Service of Canada after the general elections, if our party is successful. This is through the influence of my brother and family; and if I am successful there, my years of skill and experience are wasted, but what else can I do under the present state of things?"

Thus the French gentleman, Joseph Prevost, ended his story, much to the interest of Mr. Brown, the colored gentleman, and myself.

CHAPTER II.

Link. Brown Speaks Out.

"Excuse me, gentlemen," began the colored man, "for intruding on your conversation, but I could not help listening to the story of your life and your difficulties in finding yourself in such a position at the present time. I am sure I can sympathize with you in such distress; and it is remarkable, indeed, that we should meet here on such an occasion to express ourselves on the current topics, and particularly on the question of employment. So that we may know each other, permit me to introduce myself as Mr. Lincoln Brown. My trade is that of a tinsmith, and I am sometimes known, in short, by 'Tinker Brown,' and in my school days as 'Link Brown.' My father was born in Georgia some years before the war broke out. He used to sit by the good old Canadian fireside and tell how he served as a slave on the old cotton plantation, and often would hear of the country to the north of us that was English, and would not allow slavery in its dominions, and that if we could only reach it we would be free. One day my father escaped, and, getting on an English vessel, which had arrived at the City of —, sailed to the Bermudas, thence to England, and was for ever free from the chains of slavery. He then came to Canada, and settled in Toronto, where he could read and listen to the reports of the war, which meant a great deal to his brethren in the South; and when that day came when that glorious declaration was signed by President Lincoln.

that the colored people should be free, it was a great day for us, that we should then be known as citizens and not as slaves. I have heard my father say that every colored man who had a family of two boys, one of them should be called Lincoln, in duty to the memory of the greatest man of this century, and whose name we shall always honor and revere. He kept his promise, and, though father was poor, and only left me with a good appetite and name, yet I feel proud that I still have both, though I find it hard sometimes to satisfy the former. Father often told me the reason we were poor here was because, although we were not slaves, yet if there was a job to be given out, and there were two men, one white and one colored, the former got it, and we were obliged to obtain work from the sympathetic class of people, or work at some menial labor that others scorned to do. There is something that I can never understand: why a man who has a position that he can wear a collar and large pair of cuffs is always admired in preference to the man who is obliged to throw off his coat and work, and the latter perhaps a work of the utmost necessity. But perhaps this is an age when toil is looked upon with disdain. I hope that a new age will bring a different state of affairs."

"Have you ever thought of it, Mr. Brown," enquired Mr. Prevost, "that, although slavery is abolished in English-speaking countries, that there is yet another kind of slavery coming up which is almost as bad as any kind that ever existed, and that is the slavery of labor under the mighty hand of capital?"

"Yes," replied Mr. Brown, "and one which the Governments of all countries where it exists will have to consider, and finally remedy the existing state, because if they do not, we will have a class, not like the titled landowners of European countries, but a class of

bloated millionaires, who will make the laboring men bow to their biddings as a servant does to a king. I have not the theories or the language of the great writers on political and social questions, but I have the experience of the labor question, and experience, guided by common sense, is the best teacher of all. And just here let me relate my experience, and then, gentlemen, you can draw your own conclusions as to whether I am right or not.

"In the year 1881 my father was called from this world of care by the good Lord, and had to cross the dark river at His bidding, and left behind him mother, Brother George and myself. I was then fourteen years old, and Brother George was twelve; and very little was left us but our good names and a mortgage on a vacant lot, which father had attempted to buy, hoping to make a home on it some day, not for the sake of speculation. Well, to be brief with you, a kind neighbor called the next day after my father's funeral and asked us if we needed any assistance; and certainly we did. Mother asked him if he thought he could obtain some employment for us, no matter what it was, to keep us all together; and true enough he did. I got a position as cash boy in a large store, while George got a position as shoeblack in a barber shop and to dust off men's coats. This continued for some time, and, strange to say, George made more in a week than I did, and often doubled my wages, and managed to save a little after we had given an equal amount to mother. As I was standing beside my boss one day a pot-bellied fellow, with a plug hat set back on his head, smoking a cigar, came up and introduced himself, and also a contrivance that, if introduced in the store, would take the place of all the cash boys, and would avoid mistakes, and would make the store an up-to-date and attractive one; and sure enough it

was accepted and placed there. You may easily guess the result, as four cash boys were dispensed with. Do people ever think, when they see money carried by mechanical contrivances, that it is also depriving boys of a position? Well, we talked it all over at home, and agreed that in future we must watch out and get a job where no machinery could be used. George learned his trade as a barber by continuing on in his position. I rested a few days, but I could not afford to idle my time away, so I applied for an advertised position of hod-carrier, to carry bricks and mortar up on a large building. Though hard work, it was healthful, and I got good pay at it, and soon became proficient at that elevating art. It gave lots of employment to men like myself and our good friends, the Irish, but seldom would we see a Scotchman or a Jew at our job; perhaps you can reason why. I am not laboring under any delusion, but I think I am followed in every undertaking by some invention which reduces the necessity for man's labor. And sure enough it was so in my second case. And, gentlemen, if you will take the trouble to look at the new court house, or any large building, you will not find hod-carriers. In their place you will see a man place his hand on a little lever, start an engine, and, with the aid of wire ropes and a derrick, take up in the same time as much as ten men could do without such machinery; and I ask you to consider what the other nine men are doing meanwhile. Are they idle, or competing with some other class of men?

"Gentlemen, my third and last attempt was to learn a trade, and my choice was that of a tinsmith, which took me two years and six months to accomplish, but I was poorly remunerated while doing so, as there was hardly anything to do at it but mending. I was often told that machinery was doing the mis-

chief in our line, and no man could compete against the co-operation of capital and machinery, and the great combines and monopolies which were formed in our business; and I must say that I was in identically the same position that my friend was in when he left the shoemaking business, and, as we may say, we are 'crushed out.' But I am more fortunate than my friend, because I am not yet married, but if I were I would feel my position more keenly, but I need not think of a wife while trade is in such a state."

"What will be your next undertaking?" I enquired.

"To be candid with you, I do not know. I am so followed by machinery that I did think of studying for a preacher; but if I did, I think it would only be a short time until there would be in the pulpit a great, big automatic negro, instead of as at present, with a phonograph for a viscera, and getting his spiritual information up through his feet instead of his brains, and perhaps that would be an improvement on some of our preachers of to-day. I do often think that we are pointed to and told too much about the good things of the next world to the neglect of how we might have some of it right here in this one, for I think the good God is here just as much as in the next, but the great, selfish reign of lust and desire for wealth of this present age prevents a certain portion of the people from obtaining the opportunity of grasping the fact that there would be plenty for us all if it was properly arranged and divided."

"How has your brother succeeded?" enquired Joseph Prevost.

"As I told you before, father left a small lot, and mother, George and I agreed to pay off the mortgage on it. As it was too small to divide, we further agreed that one of us should buy the others' shares, and we

were to draw lots to see who it should be. True enough the chance fell to George, and I considered myself lucky that it did, for I wanted a little cash. It cost my father some years ago \$8 per foot, and with the interest attached cost George \$9 per foot, and, it being a forty-foot lot, you see his original price in a portion of the city where the population was scattered.

"As I told you, George learned his trade with the same man that he first started with, and continued with him at a salary of \$9 per week, and, strange to say, he never lost a day's labor except through sickness since he began. One day while the other men were at lunch a middle-aged man with a thoughtful countenance and keen look, bearing an indication of close study, came in and took his seat in the chair, saying, 'Well, Mr. Brown, I am so glad I got your chair this time. You know you are so jolly and off-handed that I like to have a chance to chat with you.'

"'Oh, thank you, Mr. Smith. I can assure you that we are mutual in our opinion of each other,' replied George.

"'Have you ever studied the science of economics in labor, Mr. Brown?'

"'Well, no, Mr. Smith. I must confess I hardly know what it means, because I am one who feels that his education has been neglected, and I think it requires a lot of it to tackle any of those questions.'

"'Not at all,' said Mr. Smith, 'if you only apply the knowledge that you receive from experience. Have you ever thought what your labor is worth, or the value of your time?'

"'Not particularly.'

"'How many do you shave in a day?'

"'It is possible to shave forty, but I generally run thirty on an average, and perhaps less.'

“‘Well, that means \$3 to your employer; and he gives you \$1.50 in return, and makes a profit of \$1.50 on your labor for each day on these conditions.’

“‘I have never looked at it in that light before,’ said George; ‘but I do not see why I cannot do the same thing with a little capital; but I fear the great rents and expense that is to be taken into consideration in such things.’

“‘You will understand, Mr. Brown, that I did not come to advise you to do it, but it came up in our conversation. Have you ever thought that all, or nearly all, the great men of wealth of to-day who have started poor have made their massive fortunes from the profits of other men’s labor? And do you think that is right? Did you ever think what a million dollars means, and what a man must save each month in a lifetime to gain it? Take, for instance, a man beginning at the age of twenty years and ceasing at seventy years, working fifty years, he must save, after his expenses, \$20,000 a year, or if he works fifty weeks in the year, he must save \$400 per week to make that million dollars; and I ask you, Mr. Brown, if you think there is any man in any trade that can do that?—or are his services worth that much at any time?—or, in short, I ask you, Is it possible for a man to make a million dollars unassisted by the labor of other men?’

“‘I do not think so, Mr. Smith.’

“‘Well, then, do you not think, Mr. Brown, that there should be some remedy to prevent the robbery of a man’s time and labor, which is equal to money, just as much as there is a remedy to prevent the footpad from taking the money out of a man’s pocket? Neither of those men get the money by honestly working for it, nor should they be entitled to it.’

“‘I quite agree with you, Mr. Smith, but you are

the first to start me thinking on such matters, and I must give a little more study to these questions; but you know it is hard to get people to study them or grapple with those social problems. We go along, as it were, in a rut, and are taught and preached to that this state of things must exist in all times, and to try to abolish such things would be like trying to abolish evil, which is incarnate in us from our creation.'

" 'That is logical enough, Mr. Brown, and as you and I are taught in the Good Book, and by it, that, although evil is in our nature and midst, yet we are not left without a means to remedy it. The all-wise Creator has never left us without a means to remedy any affair which lowers us in our manhood. This means should be used by the Government of the State to remedy our social and financial condition.'

" Just then the proprietor of the shop entered after his lunch, and the conversation of Mr. Brown and Mr. Smith ceased on the social question. As night came my brother reflected, and could not help doing so, and it arose in his mind how it was that his employer could live in a fine modern house, and take an occasional visit, or rather holidays, every summer, while he was obliged to toil on, and felt it a sacrifice if he took a holiday. 'Why can I not do the same as my boss does?' enquired George in his own mind. How would he get sufficient capital to start? At last a happy thought struck him. The vacant lot which he had purchased was now assessed for five times its original cost, although he had never done any more than look at it; and beside it other gentlemen had built comfortable residences and improved the locality. By their doing so they were taxed for it, but they did not seem to care, because they reasoned it out in the old way, that, if a certain amount of taxes were re-

quired, what difference does it make whether it is all on the land, or part on the land and part on the buildings. If they had asked themselves, Who made the vacant lot so valuable now? Was it the owner, who never did a bit of improvement on it, or was it themselves, who built good homes around it, and were taxed for their improvements every year, which meant a tax on labor, or an indirect tax on their wealth, and this was increasing the value of the land? I suppose it is only natural for a man, when he does not see or understand a new social problem, to cling to the old until the new is made quite clear to him.

"The argument of Mr. Smith weighed so much upon George's mind that he agreed to sell the vacant lot, and use part of the money, to furnish a neat little shop of his own, and, as there was a lull in real estate, he could not hope to realize much more on it. So, going to the neighbor who had built on the south side of it, George asked him if he wished to buy the vacant lot next to him.

" 'Well,' said the neighbor, 'I would like to buy it for a playground for my children and a conservatory for my flowers. How much do you ask for it?'

" 'The land is assessed for \$40 per foot on this street, but if you give me \$35 per foot cash you may have it.'

" 'Agreed,' said the man. 'Come to my solicitor's office to-morrow and we shall conclude our bargain.'

"George did so, and realized about \$1,400 on what cost him scarcely \$400.

"Now the man who bought this was one of the community which increased the value of the vacant lot by paying taxes on increased improvements, and after doing so, turns and pays over to a man who has done nothing in the community a part of which really

belongs to that community, and considers that he is doing a good business transaction.

"With the money which George received he rented a small, well-furnished shop, placing in it two extra chairs, and allowed a certain amount each week for advertising his business, and with the remainder he bought a small, modern house in the outskirts of the city. Now he has a beautiful little home and a growing business, while I am here, and can scarcely obtain the necessaries of life."

"I hope you are not jealous of your brother's success in life," remarked Joseph Prevost.

"No, not in the least," said Mr. Brown; "but is it not strange that some people, even brothers, having the same opportunities in youth, should differ so much in their financial success in after life? I have often wondered if it is all a matter of chance, or have some people an inborn gift with them that everything they take hold of is sure to make a success."

"No," said Joseph Prevost; "I think it is due to the patience and perseverance of the individual; but in some cases the State favors the individual. You see that in your brother's case he chose a business much different from ours, and no less degrading; but have you ever thought that in his business as a tonsorial artist there never has been any machinery introduced to lessen man's labor in that line, while you and I are here from the result of it? and the only depression in that line is when men are out of work in their own trades and shave themselves. At present it takes as many men to do the same work as it did years ago, while our work can be done in one quarter the time."

"Well, Mr. Prevost, what will be the outcome of all this great introduction of machinery?" enquired Mr. Brown.

"It will be either a curse or a blessing to humanity,

just as the Government of the State chooses to make it. At present to a great many in every intellectual English-speaking country it is a curse, as it is to both of us. Through no fault of our own we are deprived of the opportunity to earn an honest living, and people will tell us, 'Why don't you move away to another part of the country, where times are better and more laborers wanted?' This excitement of labor in a new country only lasts until new railroads are built, and new machinery is placed there, and soon there is a surplus of labor, or competition begins and wages fall, and there is a labor panic at hand. It is so hard to get people to see through this labor question."

"Well, gentlemen, there is no doubt but that the all-wise and provident Creator gave to the human race, above all other animals, the great gift of intelligence and power of the human mind to lessen his labor by the power of invention, and that power should be used and distributed in its results just as much as the air, water and fire, and not to satisfy the craving lust of a few, or to help a few to become the possessors of all the beneficial results of inventions, to the disadvantage of the many. If this is the way, then it is a curse, and not the intention of God carried out. But I suggest that where machinery is introduced the hours of labor should be shortened to counteract its effect, and thus give men and women more time to study, observe and see the beautiful gifts that God intended for them in the creation of this world. Then this would be a blessing more in accord with modern ideas. Why should not the power of steam and electricity be just as free to all as air and water, and not allow a few to monopolize it and become millionaires, while the mass of the people are obliged to contribute to them, and even beg for an opportunity to serve them in order to keep the spiritual part of us in our mortal envelope?"

"Well, gentlemen," said I, "I have listened to your sketches and difficulties with great interest, and, indeed, I must confess that you have put forth good ideas. I can see that you are in a similar position to many hundreds of men at this present time. No doubt you are placed in a difficult position, and I am glad to see that it is not the fault of either of you, but it is the fault of the Government of the State that it does not study and attempt to solve these questions instead of wasting some of its precious hours on whether we should have a high or a low tariff. It will be a coming question for parliamentary orators to debate, and will force itself, as other exigencies do, when the occasion demands it, and the sooner the better."

"I think it is about time I was going," said Joseph Prevost, at the same time grasping his valise, "and I hope to meet you again, gentlemen, but I hope under more favorable circumstances, so for the present I will say Good-bye."

Tinker Brown looked up at the sun in the sky, and said that he guessed he must be on the move, and so he did, taking an opposite direction to Joseph, after bidding me the compliments of the day, and I was again alone on the bench. This gave me an opportunity to reflect on our past conversation. They had told their grievances in a simple style, but, unconscious to them, it involved a large amount of the social problems of the day, so far as the manufacturer, laborer and consumer were concerned. If a person gave but only slight thought, they could see that the present century has brought a great many inventions and a great many people with a vast amount of wealth; while, on the other hand, there is greater poverty in cities than ever before. There must be a cause for it, and I fully resolved to take a pleasure and delight in studying and striving to find out the cause and

effect of such, and perhaps, in a feeble way, help some of those who are less fortunate than myself to improve their condition in life. In order to do this I determined to read and carefully observe and respect the opinions of others, and discuss calmly the social questions when opportunities presented themselves.

Reflecting to myself that I must return to my home to make arrangements for my holiday trip, I left the bench in the park vacant, but wondered if we three should ever meet again, or would such a question ever be discussed. I felt pleased at the result of it, as it gave me the first thoughts on the leading questions of the day.

CHAPTER III.

Chats on the Train.

"All aboard ! All aboard !" sounded through the Union Station on the same beautiful evening in June, and then a great rush followed, in order that they might obtain their seats and be on time. Have you ever been at a busy station, and watched the bustle and the good-byes, and shaking of hands, and the different countenances—some bearing the tokens of unexpressed sorrow, while others, with gladdened faces, bespeak happiness and contentment ?

As I walked through the train, all the seats appeared to be filled, but as I passed along I saw one vacant seat, and, on asking the man at the end of it if it were engaged, he answered, "No, I guess not. Sit right down in it," which I gladly did. It was not long before the train was wending its way, leaving the beautiful City of Toronto to the west of us. In a few minutes the conductor entered and began gathering the tickets. He was a short, stout fellow, of very dark complexion, but had a sharp, penetrating eye and a beautifully curled black moustache. But I noticed in the collecting of his tickets there appeared to be a smile on his countenance, something I had never observed on the face of any conductor before.

"He is a curiosity," thought I to myself, "for, as a general rule, conductors are of a stern appearance, approaching on haughtiness, as if this would add force to their orders or positions."

The cause of this conductor's smiling I learned

afterwards was because he had at one time been an actor, and, of course, his duty was to make a laugh for the people, and that countenance had remained with him, though the profession had left him.

I gazed up and down the car to see if I could discover any person whom I knew, but in vain. We were all strangers to each other, so far as I knew. To the right of me sat a middle-aged gentleman with a gray suit and a light gray fedora hat. He had an iron-gray moustache and a fine chin whisker, larger than a goatee. I presumed he was an American, which I found afterwards to be correct. In front of me sat two gentlemen of a different type. The one wore a whisker with his moustache of white; the other was a slim man, and wore side whiskers. The latter two were in conversation about the coming election, and, being within hearing distance, I heard what they said, and it ran as follows :

"Yes, Mr. Kerr" (for that was the name of the slim man), "this is going to be one of the most important elections which has ever been held in Canada, for the reason that important issues are going to be decided by the voice of the people."

"What is going to be the result of it?" enquired Mr. Kerr of Mr. Wilson (for that was the name of the other man who conversed with him, and who was a strong supporter of the Conservative party).

"I think it will go the same way, but with a reduced majority, because I fail to see how Canada as a young country can do with anything else than a protective policy to keep out foreign manufactures and encourage home labor. Where are we to obtain our revenue from if not levied on goods coming into Canada?"

"Well, I can hardly agree with you this time, Mr. Wilson. I think you can easily see that there is a

feeling among the agricultural community that, as consumers, they have been taxed too much by a certain group of manufacturers, who are getting rich under pretence of giving labor to the people of our country and increasing our home market. Yet they are protected from foreign manufacturers by tariff laws, and make the consumer come up to their prices on their articles, or, as they say, 'Make the purchaser dance to their piping.' And you will find that after the next election there will be a change of administration in this country—a change which will not allow a certain clique of people to become wealthy at the expense and necessity of the many."

"If such will be the case, then how do you propose to derive money enough to pay the enormous expenditure of our civil Government, Mr. Kerr?"

"Well, the policy of our party is to have a tariff for revenue purposes only."

"But, Mr. Kerr, I cannot see much difference between the two policies so far as the consumer is concerned, and to my mind tariff for revenue only is nothing more than a readjustment of a protective policy."

"Where one is high and the other low now, it will then be vice versa, or a slight change. You see now that our Dominion revenue is made up from three sources: 1. That derived from Public Works. 2. That derived from Inland Revenue, and 3. The customs or duties derived from goods imported into our country, and as a certain amount has to be made up by these sources every year, and if we reduce the customs we will have to increase the other two or borrow money, which will enlarge our great National debt, and increase our interest account. The parties do not differ on the first two, the third is the cause of difference in the parties."

"I hope you will not think it presumptuous on my part to present you with my business card and name, gentlemen," said the American, handing a card to the speakers. It read: "A. Jackson, Books and Stationery, Chicago, Ill."

"Are you related to that honored name which adorned the Presidential chair?" inquired Mr. Kerr.

"Well, no, I am sorry to say, but I feel pleased to find that his name and fame has found its way to this country, and that you know his principles," replied Mr. Jackson, who went on as follows: "I am pleased, indeed, to have the opportunity to be in this country during the coming campaign, and listen to the different issues discussed on the trade question. You know that as countries lying side by side, separated from the older countries by large bodies of water, we have correlative and similar interests, and as the trade question is the common one in both our countries, we can discuss it with interest and profit. It is a saying that if one wants to find out the Frenchmen in a crowd, to begin talking about a duel, or if you want to collect Scotchmen start a discussion on Robbie Burns or the Bible and you will see them flock around you and listen, and if you want a typical Canadian or an American crowd, why just start a political discussion."

At this moment nearly all faces were turned in the direction of Mr. Jackson, who continued: "Do you know, gentlemen, that I have often wondered why you as a class of people so intelligent, honest and ambitious, should not have a higher standing for your country than a colony. Why the name of a Canadian has not as much prestige as a Frenchman, or a German. You are not, and should not be, under any compliment to any European nation. You are able to govern yourselves and derive no benefit from them except an imaginary protection, which costs them nothing and

helps to increase the belief that there must be a great navy and a standing army among their poor, deluded people, and they are taxed for it."

"We have heard those statements before, Mr. Jackson, and they are the old 'chestnuts' by which Americans want us to forget our allegiance and our British connection so that in our weak and defenceless position the American eagle might swoop down on our poor little beaver, and gobble him up before breakfast," said Mr. Wilson.

"Well," said Mr. Jackson, "your statement is not very complimentary to the military abilities of the young men of your country to think that they could be disposed of so readily; in fact, I may say that I have always entertained a better opinion of them than that expressed by you. No, as a true-born American, and I may speak for others of my class, I do not entertain the idea that we would ever stoop to such a mean advantage of any persons or nation.

"The idea that we wish to annex Canada is one fulminated by some of your political demagogues who, if you watch them closely, hold sinecure positions in your country at the expense of the over-taxed rate-payers, and when they have lived a life of ease and idleness on the cry of loyalty they are thrown an empty bauble in the form of a title. A thing that they neither can sell, eat or give away. And this flatters them and tickles their vanity similar to a child with a new doll, yet it costs the giver of it nothing.

"The United States, as a country, can only boast of 120 years of growth, yet, in that time it has surpassed all other nations in growth of population and commercial success for the same period. We have not a lazy, idle aristocracy to grasp the land and source of living to the disadvantage of the poor people. Our interests have been united, and we can boast of the

greatest liberty and freedom of any country in the world. We have made the home and happiness of many poor people of other countries, who have been down-trodden and oppressed by the tyranny of monarchical governments.

"It is not the desire of the people of the United States to force any people to come to our country; we can get plenty without that; and what benefit would it be to us even if Canada were annexed? The country would then be too large, and I fail to see where the people would gain any assistance individually as far as the people of our country are concerned. What I would like to see is the countries of America under no allegiance to European countries. Canadians appear to be a slow kind of people. Their methods are slow and their trains run slow, and even the winds travel slower here, and that is why you have no cyclones. You stand midway between a monarchical and Republican form of government. You owe allegiance to one and act like the other.

"I find you to be an honest, upright, determined and inoffensive class of people."

Just then the conductor came along, and in a modest way, said: "I hope, gentlemen, that you will not grow angry in your conversation. Your subject of countries and people is a delicate one, and I hope you will handle it carefully; there is much to be learned in discussion on current topics, but be careful of discussion arising out of patriotism, so I must remind you that we try to avoid loud talk on our trains."

"Well," said Mr. Kerr, "we are nearly all Canadians here, and we all understand Mr. Jackson, our American friend; we all know that it is a prominent characteristic of all Americans to boast at all times and in all places as to the merits of their country, and I don't think that we should be offended at the predomi-

nant characteristic of our friend any more than we should at a giggle on the face of an idiot. He is patriotic, and shows it, but we are no less patriotic because we don't show it."

"Ah! that is the way I like to hear you speak. I love to hear you use the word 'patriotic' instead of 'loyalty,' and I hope that you will continue to study the difference. There is both in you, but a little too much loyalty and not enough patriotism," said Mr. Jackson, "and perhaps you will pardon me for the interest I take in your people when you know my circumstances, and why I am here. I had the misfortune to lose my wife in years past, and she left me with one little girl, the image of her mother, and as I watched that little girl grow from a baby to a little girl, then to a young woman, my very soul was wrapped up in her. Nothing was too good for her, and no beauty excelled hers in my estimation. She loved me, and I need not tell you I loved her.

"One Sunday afternoon, as I sat in my drawing-room my daughter entered, accompanied by a young man whom she met in the Sunday-school. My daughter introduced him to me as Mr. Jones, a Canadian of the Northern capital of America. I accosted him in our American style, and at the same time took a sharp, quick look at my new acquaintance, and shortly after withdrew from their presence. I think an American can size up a young man in a shorter time than a man of any other nation, and especially if he has any matrimonial intentions. He did not remain long, but promised to come again. From that day I found there was a big change in the disposition of my girl. She took more interest in Canadian affairs and their literature and history. Well, there were occasional visits made for a year, until one day the same young man stood before me with a nervous twitching of his

hand, and a rather painful expression on his face, and he began as follows:

“ ‘Mr. Jackson, you are aware that I have been coming to your house and enjoying the pleasure and hospitality of yourself and daughter, and, no doubt, you have surmised the attraction and object of my coming here.’

“ ‘Well, yes, I think so. I was young once myself.’

“ ‘I had the extreme pleasure of meeting your beautiful daughter in the house of God, the Sunday-school, and since then my meeting has ripened into love for her, which I think is reciprocated, and the best of it all is that it is our first love, and I come to-day to ask you for her hand in marriage.’

“ ‘Do you mean to take away from me my only companion, my ideal young woman? Has she consented to your proposal?’

“ ‘Yes, on condition that you were satisfied.’

“ ‘Well, I have not thought over it seriously, but I always thought I would like to see certain conditions fulfilled in her case. That she should have the man of her choice; that he should be a man of good social standing, and capable of supporting her in her accustomed manner, and lastly, he should be an American.’ With that last word the face that looked so painfully nervous changed its features to one of stern determination, the eyes flashed defiance, and he gave me such a look that made me feel sorry that I had made such a condition. No love or wealth could change his allegiance to his British connections. Yet I failed to see what benefit he got from it, but I suppose it was a part of his education.

“ ‘I may say that I can fill two of your conditions, but no amount of love or wealth can make me conform to the last. I am not one of those selfish people who will throw off their allegiance to the country where

they were born for the sake of personal benefit. No. If a country where a man is born is not what it should be, then it is his duty to stay with it and help to raise it to his ideal, even to his sacrifice.'

" 'Good boy ! Your speech wins for you the waiver of my third condition. You may have my daughter, and if ever you or she should need any financial assistance you can always rely on me to my last dollar.' Yes, the young man was a good average type of a Canadian, and filled with the best qualities, and he is now one of my family and holds a position in the Civil Service of Canada; but at the time of his marriage was assistant teacher in a High School, and studied and practised mineralogy occasionally, and I must say right here that there is not a more model home on this vast continent than they have, and I am going to visit them, and pride myself in doing so. Now, gentlemen, you see my interest in Canada, and I hope the day will come when the Maple Leaf will be your National song and Canada will be for the Canadians.

"Americans cannot boast of a 'country upon which the sun never sets,' but they are not envious of such a boast at the sacrifice of land robbery of countries from poor defenceless natives."

"May I ask you the name of the young man that you speak of ?" asked an old man in the seat ahead of us who had been listening to the conversation.

"The young man's name is Jones," replied Mr. Jackson.

"By ginger ! that is my son. I thought it was when I learned that he had a Yankee father-in-law. So you see we are related."

"Well, Mr. Jones, I have always thought it an honor to be related to your son, but I hope I won't find disappointment in you ; and probably we are travelling to the same goal."

"Yes," said the old farmer, taking off his spectacles and rubbing them, "I think we are, and I am glad I happened to meet you. I heard your remarks about the independence of Canada; but, sir, I tell you there is soon going to be a great change of some kind in this country. What it will be I do not know; but we, as farmers, are beginning to ask ourselves how it is that we have to work so late and early, and find at the end of the year we are no better or richer than when we began; and with all the modern improvements we still have to grub away to make a living for ourselves and families, while certain individuals are amassing large fortunes, and can afford to send their children to Europe to be educated and marry poor men with titles. I think you have not a true conception of the loyalty and allegiance of the Canadian farmer, and if you travelled among them as much as I, you would find that their great loyalty is to their pocket-books, which are their best friends. You can hardly blame my son or any other man for howling loyalty and talking about 'a flag that has braved a thousand years the battle and the breeze' when he has a nice, soft 'sit,' with no mental worry and slight physical exertion and sure pay at the expense of our farmers, who have to pay the bulk of it. But you don't hear the farmers howling in such a strain. They have been resting quietly and calmly under the self-satisfaction that they have a motherly care from England against other nations, and have free importation of their goods into it, while they tax the English productions coming in here, so you see we are not so slow in this deal; but the English farmer is beginning to open his eyes to this fact, and this state of things may take a change. The Canadian farmer would not stand English taxation any more than did the Americans, and if the English tried to make us pay a part of their taxes for

protection, it would not be long before we would have a Canadian 'George Washington' spring up.

"Do you think that if Canada was annexed to our country it would improve the condition of the farmer?" enquired Mr. Jackson.

"Not at all, so far as I can see, because the farmers there are no better off than they are here, and there would be nothing to be gained; and the Canadians see this, or it has never been proved to them otherwise. I hope you will not look upon me as a pessimist, but I see a deplorable state of affairs in this country, and, to a certain extent, I see its effects in your country. It is unfortunate that at every election in both countries the tariff question forms an important part. It resembles an old fiddle: the party who can play best on it can get the best results from it in the form of votes.

"I see two great forces at work in our country, and they are making terrible havoc among the great masses of our people, and yet neither party has dared to offer any resistance to them or ameliorate the effects produced by their cause. These great forces are the liquor traffic and the use of machinery, or I may call the latter the misguided human intelligence of our present age."

"Great head, old man!" cried a voice from a young man near the end of the car, who had been listening. "Give it to the Yankee good and strong on those points."

"You see, Mr. Jackson," continued Mr. Jones, "there is a sample of a Canadian characteristic. They like to guy a speaker a little, but mean no harm, but feel like expressing themselves when the chance occurs."

"No, young man, we need it strong ourselves, considering that we are so boastful about our churches, schools and morals, and then allow a horrible liquor

traffic for the sake of selfish gain to counteract the good effects of such churches, etc."

"Perhaps, from your age and experience, you could enlighten us on some of the current topics that you speak of, and how we should deal with them. Maybe you are a candidate in the coming campaign and have a new ticket. You should be if you have any good ideas to promote."

"I wish I was," said Mr. Jones, "but it is not the case, sad to say, because I study the question. It is some man who does not study, and has made lots of money out of other men's labor, and can furnish lots of grease (in the shape of money) to oil the political machine of either party; and then he is made the choice, and when he gets to Parliament he may reimburse himself as best he can. Probably he has never read a book on political economy, and scarcely knows what it means."

"So you have such men here. I thought the United States was the only place that furnished that kind of politicians," said Mr. Jackson.

"They may have taken their teachings from the States, but we have them with us, and we find them pretty expensive at times. If you care to listen, I will give you my experience as a farmer, but before I do I want you all to look carefully at both sides of this chart, and then I may ask you some questions about it."

CHAPTER IV.

Farmer Jones' Experience.

"As the second and younger son of William Jones, of the Township of —, in the County of —, I succeeded him at his death to the old homestead farm on conditions mentioned in my father's will, by paying to the other members of the family their equal share in cash or produce of the farm, as best suited them. This was away back in the early part of the sixties. The farm consisted of one hundred acres, of which eighty-five acres were in a fair state of cultivation, and the remainder, a beautiful sugar maple bush, which is now the envy of some of my old neighbors. At that time the great civil war of the United States was raging, and the young men of our neighborhood were all filled with the spirit of war, and many of them left, among them was my brother and a companion of his, Bill Johnson, who was our neighbor. Before Bill Johnson left he purchased a farm to the south of us, but it was almost in its primeval state, because one part of it was low, marshy ground covered with huckleberry bushes, while the higher part had been left undisturbed. It had often been said that it was the haunt of the beaver in years gone by, and people looked upon it as a useless speculation; and, of course, Bill Johnson got it for a trifle. To tell the truth, neither my brother nor poor Bill Johnson ever came back. They were on the side of the North, and we occasionally heard of them and their manly stand until the dreadful battle of Gettysburg, after which we never heard of them

again, and we all took it for granted that they fell fighting together, and possibly were buried in the same field; and many a time did father and mother jump when a rap came to the door in the hope that they might see their son's face again, but all in vain. I always carry a sad remembrance of the civil war.

"On account of the young men leaving for the war and the old methods of farming, wages were high, and the price of grain was also at a high figure, and it was with difficulty we could get a young man to assist in the harvest field at any price. Our young men then had it their own way, so far as wages were concerned; but, strange to say, the farmer did not grumble, because he got high prices for his produce. Any man will bear me out in this statement who farmed in those days."

"Yes, that is what I have been thinking," said Mr. Kerr, "that if there was a good war now it would raise our prices and bring some success to our farmers."

"I hope the selfishness of our farmers is not such as to wish a war and the killing of people so that we may be benefited by it, and I hope I shall never hear such an expression again, as it is only used by those who have never given study to our social question," replied Mr. Jones.

"Why should we desire to see war and the destruction of our population, and especially the young men, when in reality in Canada it is population we want here to consume the over production of our great agricultural country? What a boon it would be if we had about fifty cities like Toronto or Montreal scattered over Canada! and yet the result of war would have the opposite effect. No; that is poor reasoning, to advocate such doctrine. Canadians do not realize what a civil war means, and the horrors and ravages that it makes in a country. Our experience is very limited in military glory.

"My married life began when I brought home one of my schoolmates, the daughter of a neighboring farmer, as my wife. Our home was blessed with two beautiful and bright children, the elder a boy, and the younger a girl. Life and times went on smoothly in our home, and, as Billy (my boy) began to grow up, he took great delight in gathering the different kinds of pebbles and stones, and would take great interest in any form of literature that came his way. One day a very well-dressed man came to the house and asked if he could stay with us, and make our place his home for some time, as he was an agent for hay-forks and other implements. We had no particular objections to the man, and so gave him permission to remain with us. He seemed to take a particular liking for my son, and said to me one day : 'Why, Mr. Jones, you have a son whose character indicates a genius. Why, look at his head, and see the peculiar shape of it—just the same exactly as the great American, Daniel Webster. Give him a chance to get a good education, and he will be the crowning glory and honor of your family.' This flattered us so much, and particularly my wife, Nancy, that we were more than pleased to have him with us. He had me give him an order for a hay-rake, just to inspire the other neighbors to buy, and I need not be in a hurry with money if I would give him my note. He was full of business, and had a tongue in him like a jewsharp. Even at the prayer meetings at the old school-house he could beat our old deacon at praying and singing hymns. He won the good graces of us all and took away our notes. A short time after his departure we were confronted with the payment of our notes. It was always a good lesson to me to beware of all those fellows who pray loudly; and when I meet a fellow of that kind I always buy for cash from him, and then I feel safe. Even then we could not

drive away our vanity about the genius of our boy. I have often thought how easily farmers are gulled by great talkers; it takes experience to teach them.

"We sent our son to school, and one morning my wife, Nancy, went after the cows through the wet grass, took cold, and died from the effects of it. What a change it made in our home! Everything seemed to go wrong, and the solitude of myself and children was unbearable. Billy soon left home for the city, and left Nellie my only companion, and the idol of my heart. My son soon found his way to the libraries, and began reading books on the current topics of the day, and would always send tracts on labor questions, and was everlastingly sending me literature on the single tax, until I began to read a little of it, just to see what ideas my boy was filling his head with. Every letter contained something about social questions and single tax and tariffs, and I began to see there was something that farmers should study for themselves."

"So you are a single taxer," said Mr. Jackson. "I am glad to see it taking hold here; it is the coming question in our country, but I thought as Canada was rather slow you might not have heard of it."

"Mr. Jackson, you will find that the young men in Canada are not so far behind in any good subject, but it is the farmer who is rather slow to put it in practice," replied Mr. Jones.

"Well, what reason have you for thinking the single tax would be beneficial, Mr. Jones?"

"From experience; but I was blind to it until it was pointed out to me in books, as I will tell you. Across the road from me lived a neighbor of mine, an honest but a lazy, thriftless fellow, who seemed to lag along in life without ambition. He had a farm just as good as mine, if not better, but on it was the old log-house and barns, poor stables for cattle, fences all

decayed and falling down, and generally in a dilapidated condition. Now, on the other hand, I had an equally good farm. I was the first to introduce the new barbed-wire fencing, avoiding snowdrifts on the headline in the winter, and requiring no extra time lost in road-breaking. I was also the first to introduce in my neighborhood the new species of Jersey cattle and Dorset sheep. As I considered by doing so I improved the community by giving labor to men, I put up new barns and painted my house. What was the result of all this when the township assessor came along? Why, the neighbor with scarcely anything but the farm was assessed for the land, and a little more for the old house and barns, while I was assessed not only for the land, but for all my new improvements in the shape of new and improved buildings, cattle and sheep. The result of it was that taxes must be paid on the rate of assessment each year. My eyes were opened to the fact that, while I produced labor for other men, and paid out money for doing it, I had to pay an extra tax for doing so, as well as the tax on my land, while the neighbor got a benefit in the shape of no taxes for his idleness. Now, I ask you if this is a just way to do in the manner of taxation?

"Again, let me point out to you another circumstance. I told you that Bill Johnson had purchased a swale farm to the south of us, and, not having returned at the end of seven years, it fell into the hands of two of his sisters. They wished to sell it at its assessed value. Previous to this the Municipal Drainage Act of Ontario had made a most beneficial change in certain lands. A large ditch could be run through several farms to the nearest river at the expense of the municipality, and, as this had been done, what once was a low, wet piece of ground turned out to be a rich loam, without a stone on it.

I had an idea that, as it lay beside mine, I should like to buy it. Now behold the change ! Since its purchase by Bill Johnson it had risen in value \$1,500, yet not one improvement on it except a ditch run across it; and if I did not buy it some other person would, as it was then considered cheap. I bought it, but it was not till after I did so that I began to ask myself what increased the value of that land, and who did it ? I improved my farm; so did the neighbor to the south of it improve his, and while we were doing it we were taxed for it; yet we, by our improvements, had increased the value of the swale farm, and after we did so I bought it for the increased value. As the community increased and improved, so did the vacant land, and the owner got the benefit without the least effort at improvement."

"How do you propose to remedy this condition of things ?"

"By means of the ballot. Our first object is to get the Provincial Government (which has control of land in each province, given to it by the B.N.A. Act) to pass a Local Option Taxation Act, under which any or all municipalities may be permitted to abolish taxation gradually or wholly on buildings, merchandise, machinery, improvements, incomes, and all other forms of wealth, and to levy a single tax on the value of land only. As it now stands, every municipality is compelled to levy taxation according to the General Assessment Act, but if local option in this matter is granted it will immediately give a progressive people of any municipality the right to apply the single tax if they see fit. If they are not prepared to collect all taxation from the value of land, they can at least exempt buildings or other things as they may choose. With this object gained, it is only a matter of time when the people will see that it is to their advantage

to be freed from unjust taxation, and that if they are to become a progressive people they must lift the burdens off their backs, and make the speculator carry his proper share."

"What difference will it make to us if we have to pay on land alone, or on land and buildings combined?" asks Mr. Kerr.

"By driving out the speculator and making land free, cheap and easy of access, as the following concrete example will illustrate :

"Suppose A, B and C each own a lot of forty feet, side by side, on a certain street in a city. Assume the lots to be of equal value, say \$1,000. Suppose A and C each have a building of equal value, say \$800, on their lots, and B has none. If the rate is fifteen mills on the dollar, then A's taxes will be \$15 on the land and \$12 on the building, or a total of \$27; and similarly with C. B having no house, and holding the land for speculation, pays on the land \$15. Total of A, B and C's taxes, \$69, under our present system.

"Now, if the single tax system was in operation this amount (\$69) would be on the land only. Assuming equal value in the land as before, A, B and C would now each pay \$23, causing a reduction to A and C of \$4 each and increasing B's by \$8, thus compelling him to pay to the community that increase of value made by his neighbors with their buildings. This illustrates clearly that the more vacant land there is in a city the less will those have to pay who have buildings on their lots. This would destroy the speculative value in land, and make it free, as no land would be held except it was in use."

"What do you think is the cause of the great depression that exists at present? Why so many craving for work, and so many hungry people wanting food; and yet we have so many acres, and our pro-

ductive power is largely increased?" asked Mr. Jackson.

"I believe, and am thoroughly convinced myself, that it is this notorious National Policy that has been foisted on our country, creating monopolies and drawing the money from the farmers, who are the principal consumers," said Mr. Kerr.

"I thought so myself at one time," said Farmer Jones, continuing, "but I came to a different conclusion after an experience and some study combined. If you will permit me, at the risk of tiring you, I will tell you that my son, when writing home, gave my daughter and myself an urgent invitation to visit the Toronto Fair, or, as he called it, the 'Farmers' Paradise.' I would have an opportunity of seeing all the great improvements in farming implements and get the latest ideas on how to farm, while Nellie would be able to see some city life.

"We did go, and visited the fair; and, of course, Billy, as we called him, showed us all the sights and places of amusement. Now, Nellie and I could not cease talking about our visit for weeks afterwards; and Nellie's mind was never off the city. At last one day, after she had received a letter from her brother, she said to me: 'Father, since mother has gone the home is not what it used to be, and I do love the city life. I have made up my mind to leave the farm and go to the city, and learn some business or trade.'

"What, my child! Going to leave your poor, old father alone? I am afraid your visit to the fair has poisoned your mind. You have visited it in its gayest time, and seen the bright side of it, but your innocence and youth do not allow you to study the poverty and vice that are in it; and if you leave me, it will break my heart thinking that some time you may not have your father's care so near you. You are mis-

tress of this home, and shall share with your brother all my property, and any choice you may make of a husband shall be my choice. I have never used any force to you since your mother's death, and I won't do it now.'

"All my promises and persuasion were of no avail. Her home life seemed to her a drudgery, and one evening she packed her trunks, and asked me to drive her to the station next day, and she would leave for Toronto and meet her brother. I took her to the station next day, and the saddest moment of my life was when I bade good-bye to my baby girl. And to think of it ! That was the last time I ever gazed on the face of my sweet Nellie. I had a grain of comfort when I thought that my children would be together. Not long after Nellie arrived in the city she began learning the art of tailoring, and was successful at it ; and I always furnished her with a little pocket money. But there came such competition in tailoring, and low wages, caused by new machinery being introduced, that she was only making sufficient to dress herself and pay her board. I had often asked her to come home, but the fascination of city life was so great that I found it useless to try to persuade her to leave, even at the risk of starvation. She then left the tailoring, and applied for a position in a private family. But a hard blow came to her and me when I heard that she was not allowed to eat at the table with the others, but ordered to take her meals in the kitchen with the lady's little pug dog and the cat. Oh ! what an insult to my child from a modern church-going woman, a member of the Ladies' Aid Society and a teacher in a Sunday School. My Nellie did not long remain at that, and took a position in a departmental store at a salary of \$3 per week, and glad of the opportunity to get even that. Girls who had homes and no board to

pay could work for that, and others must take the same or do without; and, while the members of the firm were making thousands of dollars in profits, yet those clerks who were helping to make the profit were scarcely making enough to enable them to live honest lives. Yet they say this is the secret of commercial life, to obtain cheap labor, and the consumer has the benefit, while an enormous amount of money becomes centralized in one or two persons.

"Nellie continued at this for some time, and then disappeared from us for some reason or other, and to this day I have never heard of her. Billy told me that she had been keeping company with the son of a wealthy man for some time, but he did not seem to know where she was, or did not care to tell if he did know, and Bill imagined one evening that he saw her in the position of an amateur ballet girl in a comic opera, but could not trust his eyes or allow himself to think she had fallen so low as that.

"Three years ago I made up my mind, as I was alone on the farm, to rent it and go to the city and live on the rent together with what I could make by entering some other employment, and it was not until then that I began to see and study the social condition of things. After trying to obtain some position that would satisfy me and keep my mind employed after years of active labor on a farm, I found it was one of the most difficult tasks to get a position of any kind, so great was the competition in labor. If there was a vacancy advertised in the press there would be a dozen to offer themselves for it. The looks on those poor fellows as they waited around in the hopes that some one of them would be successful! They and poverty were old friends. I thought to myself that it must be very selfish on my part to take a job from them when I had a sufficient income to keep me so long as my

farm was rented. Then I gave up the idea of looking for work and being a competitor against those unfortunate fellows, and decided to try and find out the cause of hard times."

CHAPTER V.

Farmer Jones' Idea of the Cause of Hard Times.

"Now, gentlemen, if you will kindly look at that chart which I handed you a little while ago, I will question you on it, and have a little inductive education on our subject. I will ask the young gentleman sitting there to tell me what he sees on the first side of the chart?"

"I see a farm scene. It is a wheat field in harvest-time, and they are cutting the wheat and binding it."

"Very good; but how many men do you see working there in the field, and what is each doing?"

"I see eight men; four of them are swinging cradles, and four of them are binding by following the cradlers."

"If they worked a good day's work how much would these men do in one day?"

"Well, I would venture to say, probably they would cut down and bind from eight to ten acres in a day."

"So far so good," said Jones. "Is that the past or present mode of taking off the grain?"

"That depends a good deal on the locality, but I think it is more of the past than the present," was the reply.

"Now, turn to the other side of the chart and tell me what you see," said Mr. Jones.

"There I see a similar wheat field on a harvest day and it is being cut down and bound into sheaves."

"How many men are working there?"

"I see only one man."

"What has taken the place of the other seven men?"

"It is a reaper, or a modern invention."

"How much will the man and the reaper with the aid of a team of horses do in a day?"

"I think about the same as the eight men."

"Well, what conclusion should we arrive at as the result of our observations of the both sides of this chart?"

"The great fact that a machine or invention of the present century has taken away the labor of seven men or man's power of production is increased eight times, or indirectly, that men's labor is lessened by seven-eighths of its former value. This is the present mode of cutting the wheat."

"There is something else I want to call your attention to, and that is while those eight men are working they are boarding with the farmer and eating a portion of their production, and the farmer has not so much to place on the market for sale, and he has not so much to compete with others; while in the latter case he would have the provisions of seven men to sell, and the result would thus be greater competition of produce in the market, and you can judge for yourself that if there is too much of anything prices come down."

"Take the case of eggs; they are cheap in the summer, or their season, while in the winter they are out of season, and their scarcity increases their price. What difference would there be if a farmer with a

large crowd of men (who eat part of their production), produced only 150 bushels of wheat which sold for 80 cents per bushel, or on the other hand, if he with machinery, produces 200 bushels which sells for 60 cents per bushel?"

"Yes, there is no difference in money to the farmer in value of his wheat, but there is this difference that in the former way the men are employed and are making a living and can buy other materials with their earnings, and that helps other business," said Mr. Kerr.

"Ah! I am glad you begin to see it that way, and have applied a little of your thought to it. Now, suppose that 100 farmers use in a community reapers that would deprive 700 men of labor and I am going to ask you what those 700 men will do? They can't starve and must work at something. Where do you think they will go?"

"Well, I have an idea that they will go to the cities, towns and villages, and some to new countries which are opened up."

"You are correct, and what is the result?"

"I can't say. I have not given that sufficient study."

"I will then tell you if you will follow me and see if my observations and sketches are true. They flock to the cities when they can't get work in the country. They are, as a general rule, not a highly educated class and don't interfere with the professions. They begin to compete with other men in their daily labor, and the result of it is that wages come down. If a contractor has a job of digging out a cellar or a drain and is paying wages of \$1.25 per day, and a crowd of men standing around looking anxiously for a job in order to get some clothes and food, he can say to his men that there are a number of men out of employment who will work

for less or what they can get and you must now take \$1.00 per day or leave, and the man who has a family and home, and rent to look after is obliged to submit to this or go, and the contractor is then making 25 cents a day on each man by the presence of other men in competition, and the worst of it all is that poor men, who, in reality, produce the wealth of the nation, are only making enough to exist at the present, and when they are sick or laid off their families are on the verge of starvation.

"Again, in this state of things men are obliged, as consumers, to buy at the very cheapest place, and the shrewd business man sees this, and by the aid and competition of cheap labor starts a large departmental store, and competes with all the surrounding small stores, and crushes them out, because they have not a large number of hands and can't live on the profit of other people's labor like the big store. Then, as the small retail stores are crushed out, now and again the wholesales fail, and banks are affected, and a general panic is at hand. As this state of things goes on the money market becomes centralized to certain individuals, such as the owners of large stores and monopolies, and the cry of hard times is heard, yet there is not a dollar destroyed and wealth is produced, but the money is not circulated, and the owners of wealth or capital can control the labor market, and if it is near election time the political party who is out has a grand opportunity to blame the party who is in for all the great depression and hard times caused by excessive taxation, and the result of it is that people change governments at election without thinking what they are doing it for.

"This introduction of machinery on a farm is taken as an example to illustrate the principle, but if you will go to the cities and towns you will see the same cause

of trouble there. In all branches of mechanism there are great inventions to lessen labor. Does it lessen any labor for the man who is employed at it? I say, no. He has just as long hours as ever and less pay for it.

"Have the sewing girls been blessed by the introduction of sewing machines? I think not. On the other hand they have been cursed and deprived of their labor, and in order to make a living are obliged to take small wages and resort to other than honest means to make a livelihood. You can hardly blame them, because hunger and nakedness are terrible foes to conquer in order to preserve honor and virtue."

"Don't you think," said Mr. Kerr, "that as production is increased by the aid of machinery, that it increases competition, and that the consumer will get the benefit of it?"

"That is a common argument, and used greatly by capitalists," replied Mr. Jones. "I will give you another man's opinion of it, and see how the argument will suit you:

"The defenders of competition say that competition lowers the price of commodities to the consumer, and they tell us that as we are all consumers what is good for the consumer is good for all."

"This is not true, John Smith, for though we are all consumers we are not all producers. Remember, John, that the consumer is the user, and though he is called the 'buyer,' he is more frequently the taker. But the producer is the maker—the worker. The interests of these two classes are not the same. It is to the interest of the buyer and the taker that the things made by the worker should be sold cheaply. But it is to the interest of the worker that the things he makes should fetch a high price.

"The stupid party will tell you, John, that since

you have many things to buy, and only one thing to sell, it is to your interest that all things should be cheap. That looks plausible. But, John, what is the one thing you have to sell? It is your labor. And with money you get for your labor you have to pay for all you get. Now, cheap goods mean cheap labor, and cheap labor means low wages. You have nothing but your labor to sell, and you are told that it will pay you to sell that cheaply. Go to a manufacturer and explain to him that it is to his interest to sell his woollens cheap, and he will call you a fool. Tell a green grocer that it is to his interest to sell his cabbages cheap, and he will very likely throw one at your head. Why, then, my hard-headed friend, does your interest lie in selling your labor cheap? You do not believe it. No. What you believe is that it is to your interest that the men of other trades shall sell their labor cheap. But there you may be mistaken. For instance: Farm labor is cheap, hence cheap bread; but hence, also, the rush of farm laborers to the towns, which causes an increase in rents, a decrease in health and supplies; also a large bulk of blackleg labor with which the capitalist can defeat you when you strike. and supplies, also a large bulk of blackleg labor with

"In a country where the users were all makers the prices would not matter. Suppose you are a weaver, I am a farmer. I give so much corn for so much cloth. If I raise my price you raise yours. That is to say, we simply exchange our equal terms." (Merrie England, Chapter xii., by R. Blatchford).

"In a country like this where all the producers are consumers, and nearly all the consumers are producers, it would be to the interest of both parties if there was a unit of measurement of the value of labor, or something by which each could be governed," said Mr. Jones.

"I always thought that the value of anything was governed by the scarcity and amount of labor put on it to make it useful to mankind," said Mr. Jackson.

"I thought so myself, but I have an idea that the labor of a mixed community should be measured in a different way," replied Mr. Jones

"Suppose there is a beautiful island containing 100 acres of good average soil, and then let us ask ourselves how many men would it support if properly tilled with modern improvements? Probably some of you would say between twelve and twenty men, and to make sure of it say ten men. Now suppose those ten men agree among themselves to choose a calling or business for each, i.e., one is a farmer, another a baker, and another a shoemaker, etc., exhausting nine of the men, and the last man is chosen by all to see to 'the peace, welfare and good government of the island,' and they all lived there. What do you think should be the means of setting the measurement of each man's labor, and who should be the man to set that value?"

"Well," said Mr. Jackson, "I have never heard of it placed in that light before, but I should think that the man chosen to watch over the peace, welfare and good government of the island would be the one to do so."

"Correct, to my view. Now, do you think there should be any difference in the value of any of those men's labor? In this case the farmer makes enough for himself and nine others, and the baker does the same, etc."

"No, I do not think there should be any difference, as each man's labor is equal to the other for the same period," replied Jackson.

"I am going to ask a difficult question, and one which can be answered by applying the best reason that we have been gifted with. If the labor of any one

of those men is taken as the standard of measurement, to represent the value of all, who do you think it should be of all those mechanics, farmer or guardian?"

"Well," said Mr. Wilson, who had been listening for a long time, "I don't think it should be the guardian, because he produces nothing and lives by mental labor."

"I think," said Jackson, "I see it now. I think it should be the farmer, because he is assisted a little by kind Providence in the shape of growth in the soil at night, when in the case of a mechanic ceasing his work it is then done."

"You are right, and if mechanics were rewarded for their labor as well as a farmer is for his, and hours of labor shortened to counteract the effect of machinery, what a glorious change it would bring about, and that may be the rule some future time," said Mr. Jones.

"I can't quite see your drift," said Mr. Kerr, "nor understand how a farmer's labor can be made the unit for measurement."

"Well, suppose you take a ten-acre field, and keep a correct account of all the time spent in plowing, sowing, harrowing and harvesting, in order to produce wheat, and if the wheat sells for a certain amount and a certain quantity produced you will have only to divide the amount of money made by selling your wheat by the amount of time spent on it, and see how you are rewarded for each hour's labor. I made enquiries from two farmers and we assumed that if wheat yielded 15 bushels to the acre and sold for 50 cents per bushel a farmer would be rewarded for his labor at the rate of 44 cents per hour, but the reader may figure it out for himself or take any other farm produce on the same principle.

"Have you ever thought that our country is somewhat similar to the island, and that each man represents different industries, and the guardian is the

Government, and should see to the regulation of wages and length of hours of labor?"

"By jove, I see your line of reasoning, but I always thought it was not the function of the Government to interfere with labor, but let it be free," said Mr. Jackson.

"Well, that may be the case in the United States, but I think we have the function in our Government if we would get the politicians to use it. You see we can legislate on all things within the scope of peace, welfare and good government of the country, and what is the regulation of wages and hours of labor but the welfare of the people. The time is fast approaching when the statesmen of our countries will be asked to deal with it, instead of, as the politicians of to-day, wasting their time and the people's money discussing Protection, Tariff for Revenue Only, or Free Trade.

"There is another phase of the social question overlooked, and that is, men do not receive full value for their labor, and there is an impression that if men with money employ help they should pay them in wages according to old definitions, no matter how much the men may make for their employers. 'Wages,' says an eminent writer, 'is that price which is necessary to enable the laborers, one with another, to subsist and to perpetuate their race without either increase or diminution.'* If men could obtain full value for their labor there would be no men becoming enormously wealthy, and money would not be in the control of a few. Why should a man be allowed to be robbed of his labor by the state any more than taking the money out of his pocket? However, I think the new century will regulate this."

"You assumed a few minutes ago that a farmer was capable of supporting nine others and himself to

* Ricardo on Political Economy

make things go smoothly, in short, farmers should only form one-tenth part of the community, whereas they form about two-thirds, and does not that go to show that our Canadian farmers should have a larger market with our neighbors to the South of us," asked Mr. Kerr.

"What would be the benefit to our farmer to trade with an American farmer who is in the same condition and has the same things to sell, and in many instances has more to sell than the farmer? What both of our countries require is larger populations in the cities, shorter hours to make it attractive to bring people here, and better regulations of our labor and wages system, and last of all to teach the farmers of to-day to work shorter hours and produce less and get bigger prices for it. I could never be taught this until I began to look into these social conditions. Each country must, as a large family, regulate its own affairs and not stand idly waiting for assistance from others to help it. Canada and the United States must hustle for themselves and not look for aid from older European countries where the standard of wages and prices are lower than our own, and the sooner we learn that the better for ourselves."

"Those are my sentiments exactly," said Mr. Jackson, "so you see there is no great difference after all between us."

At this moment the car door opened and a porter's voice cried out, "Next station Smith's Falls; change cars for Ottawa."

"Well, good-bye, gentlemen," said Mr. Wilson. "I am glad I had the pleasure of listening to your discussion, and I am only sorry I can't continue on with you, but I hope you will have a pleasant time on your trip."

"Fortunately for our company, Messrs. Kerr, Jack-

son, Jones and myself kept together, in order to continue our subject, and we were lucky enough to obtain three seats for that purpose, and the other was occupied by a short, stout man with close-cut whiskers. I was obliged to take a vacant seat back of the stout man, but within good hearing distance of them. Just as we were nicely seated there entered two ladies accompanied by a gentleman wearing a plug hat, a high collar, a flashy tie and an up-to-date suit. The style, demeanor and actions of the ladies soon gave me to understand that they were not the kind of people who live in villages, but a class which might be seen going to a matinee in an afternoon in large cities. Another glance at them told me that one of them was slightly intoxicated by her movements in the aisle of the car. As they gazed at us, suddenly one of them became deathly pale, as if she had received some alarming shock, and with a start she turned hurriedly back followed by the other lady and the gentleman, asking what was the matter.

A moment later there was a little commotion in the next car by the report that there was a lady fainting, but that she would be all right in a few minutes.

"What do you think caused it?" said the lady to the gentleman. "She was never known to faint before, and only a moment ago she appeared in the best of spirits."

"I don't know," said the gentleman, "I hope poor Lu has not heart disease. In fact, she can't have it and live after all she has undergone. There may be a mystery around her that we can't explain. Possibly she may be able to explain it herself, but at present we must not annoy her with such things."

CHAPTER VI.

A Talk with Paddy Hogan, the Socialist.

"Have you ever taken into your consideration the avarice of mankind, and the propensity it has for hoarding up for some future time, often to die and leave all behind, Mr. Jones?" asked Mr. Jackson.

"Yes, I have, and I have often thought that this age is a reign of lust, where the strong are trampling the weak, and the guardian of the nation which should see to this is simply looking on instead of helping to rectify it. The people of Canada pay for a tremendous amount of legislation, and often it is quite useless. In fact, the great trouble is we have too many governments and all members of them drawing large salaries and returning very little benefit to those producers of wealth of the nation. Why should a member be sent to the House of Commons and be paid \$1,000 for a term of three or four months to sit there and vote mechanically as his party directs? And, again, go to our Canadian Senate, which is the pecuniary rendezvous or retreat of old political fossils, and see them, drawing the same amount each year—and what for? Simply to imitate an idle class of land-holders in England called the House of Lords. With so many provincial and local governments the Senate is not necessary, and it would be much better if the money spent there would be circulated in some other means to alleviate the distress of a number of poor mechanics. Canada has at present too much legislative machinery for her population, and should lessen it as soon as

possible, and remove the burden of costly taxation to support it. We can't expect certain individuals who are getting the benefits and fruits of it to make the change, but it is the people of Canada who must send members there bound to make the change."

"You are right, stranger. There must come a change soon to improve the horrible state of affairs which exists at present," said the short, stout man, speaking with an accent that gave us to understand that he was a son of old Ireland.

"Have you given any of your attention to the social questions of the day?" enquired Mr. Jones.

"God bless you, sir, I have; because I have been forced to do it. Here I am to-day, a baker by trade, a trade both honorable and necessary even from the creation of the world, and yet while I work for others I am scarcely able to earn a living for myself and family. I am leaving my wife and children with not a dollar in the house, and poorly dressed, in order to seek employment. I had just one meal to-day and two yesterday. I just feel to-day that if it were not for my good wife and my dear little children that would be disgraced, and left in a heartless world, I would soon put myself out of this mortal shell and the miseries of this world."

"Why, my dear fellow, you are on the verge of self-destruction, and probably have never thought of the torment that you would land yourself into by so doing," said Mr. Jackson.

"I can't conceive of any torment of the mind greater than a man having his dear little children looking into his face in their loving innocence and asking for food while I have none to give them, and no means of procuring any. It is hard and only those who have suffered can sympathise with others. I see that God provides for the young of the birds and ani-

mals, and bounteously, but it seems as though at times He neglects the children of man, the last and highest of creation, and the imitation of Himself."

"Ah ! no doubt your adversity has made you think so ; but, my dear fellow, God never favors one more than another, and you make a great mistake when you think so. He has given us a beautiful and bounteous globe on which to live and enjoy its blessings, but avarice and misguided laws and customs have made it favorable to a few and hardship to others. There was no difference at their birth between your child and that of a peer, but the harsh and unjust law of a barbarous age, continued by custom, favored the latter and compelled the former to suffer by it. There would be plenty for all of us if there were better laws for its distribution," said Mr. Jones.

"You say, friend, that you have had only one meal to-day," said Mr. Jackson. "That is terrible. Here is something for you to send to your children, and while you travel with me you shall not be hungry. Here, Porter, tell the cook to bring a meal to this gentleman, and then he will be better able to discuss matters. A man can never see the bright side of things on an empty stomach. Americans always sympathise with any oppressed people, and they feel as though the Irish need it more than any other people."

"May God bless you, sir, and my greatest wish is that you never will be reduced to circumstances like mine. I used to hear when I was a boy at home how good the Americans were to the Irish, and it used to be the ambition of us that some day we would stand on the American soil where there was freedom and liberty for our race."

At this moment the waiter brought a tray with a good lunch on it, and charged 50 cents for it.

"Why," said Jones, "I have often got as much as that for 25 cents at hotels."

"Ah!" said Mr. Kerr, "that illustrates nicely the idea of a monopoly. You see, in the first place, the railway has a monopoly granted to it by the government; then the railroad sells part of its monopoly or privilege to a caterer, and he charges his price which is more than ordinary, because of no competition, and in the end the consumer has to pay for it, and I don't see, Mr. Jones, how your short-hour idea is going to remedy that."

"I don't think you quite understand me, Mr. Kerr. I do not believe in monopolies of any kind except those which pay the employees the full value for their labor, after deducting a certain amount as the interest on their invested capital."

"Oh, I see, you are then a believer in the co-operative system of distributing profits."

"Begorra, friends, I feel better after that meal, as I had need of it," said the Irishman.

"Well, my friend," said Mr. Jones, "may I ask you what is the source and cause of your present financial condition?"

"Well, gentlemen, I may say that there are several causes, but one of the greatest causes of my poverty is one that affects many unfortunate fellows of my own nationality, and that is the horrible liquor traffic. The greatest enemy of the Irish laboring man or mechanic is whisky. But we are told in the good book to 'love our enemies,' and the Irish are truly orthodox on this point. Why the poorer classes of Ireland should love whisky may be traced to the fact that they are deprived of their opportunities by their lands being held by rich land-owners, who never justly got possession of them. By this means the poor peasantry are obliged to toil on like slaves and the product of their labor

leaves the country, and they must be satisfied with merely enough for temporary existence. To drown sorrow for this sad state of things the Irishman takes to his whisky. The effect of whisky on all my Irish brothers is well expressed by the celebrated Scotch poet, Robbie Burns, in 'Tam o' Shanter,' where he says:

'Kings may be blessed, but Tam was glorious,
And over the ills of life victorious.'

Very few people can realize the terrible ravages of soul and body that the liquor traffic plays on our country and race, and especially on the working class. I have often thought if the good and holy St. Patrick had banished all kinds of whiskies from Ireland instead of the frogs and snakes what a benefit he would have accomplished for the past and the future of our race. The loss of opportunities to obtain full product of the land which is the support of life and the source of wealth compels many of our young men to seek homes in foreign climes, thereby tearing themselves away from the home of mothers and memories of childhood. I seem to think that the same sort of work of shutting out opportunities is beginning to be felt here by the private ownership of land. I have often heard men shout and cry down the landlords of Ireland about holding the land, and the privileges connected with it, yet these very same men held the land here and would only pay the smallest wages possible. They could see the wrongs of other countries at a distance, but could not see the wrongs at home. They would preach on the injustice of an English aristocracy living in idleness on the rents of the land while at the same time they were holding the land here and living on, and becoming rich, on man's labor. Is not one just as bad as the other? Both are living on the same means, viz., the product of labor ap-

plied to land and unearned by the owners."

"Ah! I see you believe, probably unconsciously, in the government taxing the land," said Mr. Jones.

"Yes, certainly, and I believe that the government or state should do more than that. I think it should control all forms of labor as well as taxation, for I am a Socialist in my views on the present situation."

"A Socialist!" exclaimed Mr. Jackson. "Why, where is your torch?"

"In my brain, and I hope I will light up, not your buildings, but your opinion of Socialism. You are associating Socialism with Anarchy, which are two distinct bodies, differing as widely as a protectionist and a free trader."

"I should like to learn what Socialism means, as we seldom hear of it in Canada on account of it being used indiscriminately with Anarchy," said Mr. Jones.

"The practical Socialism of to-day is a scheme and has for its object a great co-operation of labor and wages, managed by the government of the State. Also, that all land and all modern inventions and improvement which aid in the production of wealth shall be the property of the people and shall be governed by the State for the people. In short, put all lands, farms, railways, mines, mills, trades, stores, under control of the State. Make the whole country, as it were, a large civil service system.

"Socialism does not mean the taking from the rich and dividing it with the poor. For in Socialism there is no competition, no labor, and no man working long hours and giving part of his labor over to another man living in idleness, and considering that he is doing a favor and a blessing to the other man to allow him a chance to make a livelihood. Socialism is not a wild dream or the fancy of some that it is a condition where idleness will be tolerated, or that men will be equalised

in circumstances. The great benefit of Socialism will be to give people short hours, more pay, and the great privilege of more time to read and cultivate their minds so that they may think for themselves. Have you ever thought how much Socialism there is in Canada, and yet people are, or seem to be, quite ignorant of it? Why, at our capital there are several departments, each presided over by a minister, forming a vast civil service. Then our provinces are the same, and going still further we have the Municipal Acts of the counties and townships. Let us take our postoffice system, which is a social condition, and compare it with monopoly of any kind. In the former there is a graded scale of wages considered on the length of service. There are short hours giving employees time to read and an enjoyment, and not requiring constant mental worry at fear of dismissal. No cutting in wages as the result of competition, and yet self-sustaining except where the public gets the benefit through free transmission of papers. Money or wages of clerks always in circulation. Assuming that the minister or head obtained a salary of \$5,000 per year, it would take him 200 years to earn a million dollars, consequently, an impossibility to become a millionaire.

"On the other hand, in monopoly, there is competition in labor, caused by machinery. The hours of employment are long, made so by the monopolist, who can dictate what hours an employee shall work. The wages are just sufficient to continue the existence of life without a pleasure or a luxury and nothing laid by for 'a rainy day.'

"No co-operation in the wage system, and the result that the employer is becoming a millionaire and drawing it from the consumer. As a laboring man, which do you prefer, Socialism, or the present condition of things? Take three classes of people for an

example: Firstly, an employer (say a manufacturer of agricultural implements); second, the employees of the first named, and thirdly, the consumer (a farmer). If the employees are paid poor or low wages how can they buy farm produce at high prices, and if the farmer does not get high prices for his produce, and is obliged to pay high prices for his instruments, caused by monopoly, who's ahead in this deal? Why, the monopolist, and that's why I favor Socialism as a condition to remedy the existing state of things."

"Well, Mr.—I don't know what to call you yet."

"Hogan, is my name, better known as 'Paddy Hogan, the baker.'"

"Well, Mr. Hogan, I am glad to hear your explanation of Socialism, but I am afraid that it would never be acceptable to the people of my country, for it takes away the liberty of the individual. If the liberty of the individual is taken away or given up to the state, he then becomes, as it were, a part of the machinery, and works mechanically. Similar to a small wheel in a watch.

"Next to the three names of the Trinity there is no word considered higher by Americans than the word liberty, and the liberty of the state means, indirectly, the liberty of the individual. No doubt you mean well, and Socialism in theory appears to remedy the condition of labor, but it may at the sacrifice of the liberty and freedom of the individual. No doubt, but in your adversity you looked and read to find some means of relief, and probably Socialism was the first thing to catch your eye, and you grabbed at it in your despair, as a drowning man would grasp at the nearest object, without giving it or having time to give it your best study. What the poor man wants to-day is a thorough co-operation of labor with the raw products and free gifts of nature, or in other words, let labor have free access to the land which was given by a bounteous

Father to all His children and not to a few," said Mr. Jackson.

"Don't you think Socialism would be better than my present condition? Am I not a slave to labor? Is not my freedom gone when I labor at the mercy and dictates of my employer, and the dreadful competition of the present?"

"Most certainly, Mr. Hogan; but if conditions are going to change, as certainly they will, then it behooves every man to see that the best change should be made, and for each to study and find out, clearly, the root of the evil, and to begin and work from there," replied Mr. Jackson.

"I am sorry that our journey is so near an end, gentlemen," said Mr. Jones, "but a prominent thought has been in my mind, that even if the change does take place and the land shall be free, will we not be governed by the great law of supply and demand? If the ingenuity of mankind goes on inventing machinery, increasing the supply to the demand, will not then a certain number of men be thrown out of employment, just as it is to-day?"

"Then you believe in something else," said Mr. Hogan.

"Yes, I go a little further than the Single Tax, by saying that not only should we have the Single Tax, but that the state should see to the welfare of the people by shortening the hours of labor to correspond with the productive power of machinery. Then the great talents or gifts of inventors would be a blessing as God intended them to be to all mankind, and not a curse. God never made a mistake, but His people do when they don't make laws to carry out His intentions, or rather when they make laws to satisfy the lusts and desires of their own selfish nature."

CHAPTER VII.

A Visit to Parliament Hill.

A general commotion of the people and grabbing of parcels gave us to understand that we were near the capital of Canada. In a few moments we were leaving the car and landed on the station. I assisted Mr. Jones lest he would lose his footing in stepping off the car, and then shook hands with Mr. Jackson and him, bidding them a friendly good-bye. They then took a cab and were driven to their destination, while Kerr, Hogan and I took a street car. At the same time a fashionably, well-dressed lady got on the same street car and sat directly opposite to me, and I noticed that she kept watching the three of us, and listening to our conversation very closely.

Kerr and Hogan agreed to go to some hotel in Lower Town, and I bade them good-bye at the corner of Bank and Sparks Streets, where I left the car, at the same time noticing that the lady who had been watching us, also got off there. Scarcely had I reached the sidewalk when I was approached by her and politely asked if I would be kind enough to tell her the name of the old gentleman whom I assisted off the car, and where he was going to. I replied that I learned from him that his named was Jones, but as to his particular destination I could not say, but probably I would meet him next day on the grounds of the Government Buildings, and if she had any message for him I would then convey it to him. She thanked me and walked briskly off to the south on Bank Street.

I strolled along slowly to a friend of mine who was a civil servant, and who had been a schoolmate of mine, and, after cordial greetings and good refreshments, I retired to have a much-needed sleep. After having a good rest and partaking of my friend's hospitality, I made up my mind to visit the great attraction of Ottawa, the Parliament buildings and the lovely grounds which surround them.

After walking towards the west on the north side of the grand structure I came to a small summer house which contained some seating capacity, and taking advantage of it, I sat down to rest myself. There are many beautiful spots and scenes in Canada, but few, if any, can excel the magnificence of this particular one.

Looking to the east there can be seen the beautiful and symmetrical towers and minarets of the Parliament Buildings, illustrating the success of mankind in the art of structure, above all other animal creation. To the west can be seen the winding Ottawa River tapering away as far as the eye can reach and aiding in the way of production by carrying numbers of logs and timber to be utilised into the manufacture of various implements.

In the same direction may be seen the lovely mountain scene in the old Province of Quebec, and the slightly undulating country where may be seen the farmer seated on his wagon, returning from market, with a stolid happiness about him which indicates that it is not bought or forced, but obtained by being self-satisfied in his present condition. Gazing down below my feet I can see the waters of the Ottawa, and hear the low murmuring sound made by them as they are hurled over the Chaudiere Falls and continuing as if they were trying to keep pace with time itself. How many in that neighborhood have heard the same murmur in their youth and manhood, and then passed out of this

world in their old age, and yet the sound was sweet to them. Truly this spot inspires me to write the following couplet:

How grand it is ! To look and find
The works of God and man combined.

As I was resting there and taking in the surroundings there came along a lady, and, as she approached me I thought I had seen that face before, but, for a time, I could not remember where. True enough I had, it was one of the ladies who entered the car at Smith's Falls, and, if I mistake not, the lady who suddenly turned away and fainted.

It was not long until she took a seat beside me, and as I gazed at her in our silence I could see that nature had been lavish with her in the gift of beauty in her youth, but some evil force had been at work and had partly destroyed nature's good design.

"Could you tell me the time, please?" she asked, in a gentle way.

"Yes," I replied. "It is now fifteen minutes past four o'clock."

"Oh, thank you. This is a lovely spot, is it not?" she continued.

"Yes," I answered.

"I presume you are a visitor to the Capital?"

"I may say that I am now, though I have lived here in bygone days," I replied.

"I suppose you intend to enjoy your holidays to the best advantage while here?" was her next question.

"Yes, I do, so far as mind and body are concerned. May I ask if you were on the train last evening coming from Toronto?"

"Yes, I was, and enjoyed it very much listening to the conversation and discussion on social conditions. If you have no particular engagement for this evening I would be pleased to have you come with me and I

with others will try and make it pleasant for you."

"What do you do, or why should you ask me, a stranger to you, to go to your home on such an abrupt acquaintance?"

"No doubt, you are probably a man who does not cater to the vice and lust of this age, but you can't help but judge from me that I am compelled to do so to make a living, and if I did not do so I would not have approached you, and started a conversation to gain your confidence without a proper introduction," she replied.

Now, I thought to myself, that I had often seen such a class of people in Toronto, some well dressed and some not, and I often thought that I would like to find out the cause of such, and really if there was a remedy.

In social conditions of man there is a remedy, and man has it in his own hands, by his franchise or vote, and there are always people willing to assist man's social condition in order to get into parliament, but where are the people willing to assist fallen woman? Even women, churches, societies and preachers avoid the fallen women, but rush to help poor men. It appears that when woman, "the last and best of creation," falls, the chances are hard for her to get up again. Now is my chance to study this question, so I answered:

"Yes, I will go with you on one condition, and that is, instead of asking you to barter away the acme of divine creation that you tell me a true story of your downfall in life and show me your present means of living and I will pay you for your time, because I never ask anybody to work for nothing."

"You are a strange individual, or a newspaper reporter who wants to write us up," she replied.

"No, I am not a reporter; but it may appear strange to you when you don't understand my object."

"What is your object in asking me to tell you my history and domesticity.

"To simply study it and warn others of the dangers in our social life."

"If that is all, then you are welcome to all my knowledge on the subject, but I hope you will not betray the confidence of my personality."

We arose and walked down to Wellington Street, then across the bridge to Rideau Street, thence down to the corner of Rideau and — Street, when we came to a large, brick-fronted house, having no indications of infamy attached to it. In the window was a familiar card, "furnished rooms to let." Taking a latch-key from her pocket, she opened the door and told me to step in, and don't be afraid. I did so, and entering the parlor I was confronted by a lady and gentleman, who were sitting at a table playing cards, while beside them were glasses partly filled with ale.

At the same moment came another voice from the rear, saying, "Hello! Is that you, Lu? Have you caught a fish to-day?"

"Yes, you bet I have, Madge, and he's just a whale."

On coming closer, to my surprise I saw before me the same lady whom I had seen on the street car who spoke to me and enquired about the old man. This filled me with suspicion and uneasiness, and so much so that Lu noticed it and bade me not be alarmed.

"Will you have a little wine, or ale, or perhaps you will have gin-black?" enquired Madge.

"Never mind him," said Lu.

"What do you mean by a gin-black?" I asked.

"Well, here, you may not know, but we sports have our science in drinks just as well as others; and we mix them to have them work to the best advantage on the feelings and passions of our patrons. Wine suits

the ladies, ale the young men, and gin-blacks on the more advanced toper. Gin-black is a name for the mixture of porter and sweet gin, and, although cheap, is a great irritant of the animal passions. I see you have a lot to learn on this subject."

"Well, I am not sorry that I have when I consider it the study of the Devil," I replied.

"I guess she has scooped in a preacher," whispered the girl at the table to her fellow.

"Just like you religious cranks, you blame all the results of whisky on the poor Devil when it is nothing more than lust and self-satisfaction of your animal nature, associated with a traffic under the guise of commerce and revenue."

"Well, you may be right, but I suppose if you did not have drink here to deaden the will power of the patron, you would not thrive so well."

"You are right; it is the right bower in all vice, and our best friend here."

Lu called Madge aside and whispered something to her. Then coming to me she invited me to have a lunch, such as it was, in the kitchen.

"How is it that you do not introduce me to those other ladies?" I asked.

"You see we need no introduction here," she answered; "it is a matter of looks for the visitor, and, besides, we only use such names as Lu, Madge, May and Lilly, and yet those are not our real names, but assumed to hide our original, and the shame of our disgrace."

"Is this not a horrible life to live and lead, with no ambition or hope of the future, and the ruin and destruction of the best part of our existence, viz., the soul?"

"Indeed, I have often thought so, but was obliged to drown the thoughts of my misfortune by drink and narcotics which only gave me temporary relief. I often

thought of suicide to end my career, but 'Hamlet's soliloquy on death,' prevented me."

"Why don't you quit this sort of living and turn to something better and honest?" I asked.

"Let one of us become honest and better, and tell the people nowadays an honest story of our lives, and then we would be scorned. The men of to-day expect virtue on the part of our sex, but they don't give it in return. Men are very selfish in this respect, and I fail to see why it should be so."

"Just help yourself to some lunch, and you must excuse me if I tell you that I see a charm in your manner, as you resemble my brother in his conversation, and I feel as though I am at home again in my youth. Oh, my, how I wish that time would turn me back again to my youth and wipe out the memory of my ill-spent life! It takes a certain class to teach and warn others, and perhaps I am chosen as one of the victims for that task."

"Would you kindly give me a short sketch of your life and the cause of your being here, for I presume you are no great exception to your class?"

To this she consented and I give her story in the next chapter.

CHAPTER VIII.

Nellie Jones' Sad Story.

After we had finished our lunch, she began as follows:

"I was born on a farm some twenty-eight years ago. My mother died when I was but a young girl leaving me with only one brother and no sisters. My brother, who was of a studious disposition, found no attraction in farm life except the study of rocks and flowers in the springtime, and father was flattered by the idea that he had a son with such studious proclivities, and sent him to a university to extend his education, while he and I toiled away from early morn to late at night making life for us continual drudgery.

"Less labor would have supported us and made things more pleasant, but instead of that father, like other neighbors, would work hard, produce much and then sell cheap, and wonder why such hard times.

"My greatest misfortune, and the same with all young ladies, was to lose my mother in youth and be deprived of grand advice. I had no sisters to consult with, and I was bereft of much-needed advice at that period of my life. I made up my mind to visit Toronto in a gay time, and I did so, and the attraction for city life was so great that it overcame the love for home, father, and my long hours on the farm. Telling my father of my intentions of going to the city he was surprised, but at last agreed to it.

"I went to Toronto the second time bent on learning the trade as a tailoress. Then I had beauty, honesty, virtue, innocence, a clear conscience and purity of soul,

and proud of my good name, but to-day I have not one of these qualities left. Then the church and its service was my great admiration, now the comic opera, with its array of sparsely clothed figures of females, is my haunt and pleasure, because I can meet there men of all classes.

"What a change in my life !

"I began my trade and was successful at it, and my employer was a man of angelic disposition and did his best for poor girls in acts and words, and was like a father to us all. But one day he told us that he was obliged to give up, as large stores were dealing in ready-made clothing, and this class was made by machinery and very cheap labor, and he could not compete with them and pay poor girls sufficient to keep themselves properly. So we were thrown out of our positions.

"I thought I would try as a servant and got a position with a good, intelligent man, but who had a wife that was affable and pleasant everywhere but in her own home, and I don't wonder since I saw her that we have many men as frequenters to places like this.

"His kindness would often make him ask me how I was getting along, and if I felt at home. If any conversation began between us it was soon broken off by the wife, who told me that I must understand that I was a servant, and that the kitchen was the place for me, and I was obliged often to dine there with the domestic animals.

"I then tried to obtain a position as clerk in a large store where numbers of ladies were engaged, and was successful. Then I could not feel the stigma of servant hanging over me. Young ladies of to-day seem to be able to see the difference between a servant and a clerk, but I never could see it as they both meant a certain amount of labor for reward.

"Not long after I was placed in one of the departments I noticed a fine looking, well-dressed young man, with lovely dark brown eyes, fair hair, a beautifully curled moustache, often pass and repass my counter, and would sometimes make a purchase from me, and in doing so would attempt a conversation with me. I had instructions not to encourage such, and told him so, but he tried another plan. He made a purchase one day and left me a little note asking for my acquaintance, and if satisfactory a continuance of the same. I placed confidence in my lady friends and companions and asked them what I should do in such a case. One of them, who was much older than the rest, and a great reader of good novels, advised me to burn the note and scorn the idea of such a proposal as dangerous, since I knew nothing as to his character or what object he might have in view. On the other hand another lady companion of mine, younger than myself, thought I had made a great 'mash,' and that I should answer it and perhaps it might mean a marriage and home for me in the future.

"This latter advice was to me the most acceptable, and in the end my ultimate ruin.

"Where there are a number of young ladies employed at low wages and long hours the hope and the picture of a good husband and happy home fills them with consolation, and they are often tempted with hazardous adventures to obtain such in order to relieve them in their social condition.

"I answered his note, and told him my residence. To this I got a long letter and an invitation to go to the theatre, and found that my admirer was the son of a well-to-do citizen, and had both money and leisure at his disposal. The idea of having a companion in such circumstances filled me with hope and fanciful dreams of my happy future. After three months of his

company, and accepting the hospitality in the way of amusements, and his persistent flattery playing on my intense vanity, I became a slave to his desires, and at last fell a victim, like many others, on condition that if I had misfortune we would get married. Thus, under the promise of marriage, I was thoughtlessly robbed of woman's greatest gift of innocence, viz., her virtue, and one that never can be redeemed.

"When I found myself in such a horrible condition, and urged him to keep his promise, I then began to see the villainous character of my companion, or rather my false friend, and also the folly of my false hopes. Instead of his sympathy I was met with a look of disdain, and was told I was no worse than other girls of such rural simplicity, and what must I expect after his expensive entertaining and amusements. He then disappeared for a time, and I could not find out his whereabouts.

"To hide my shame and disgrace I left the city and went to another, and changed my name to preserve the honor of my parents. In my sad and lonely moments I reflected on my course, and resolved to take this as a lesson, and strive to lead an honest and upright life, and try to get back what I had lost in the past. I came back to the city, and secured a position as sales-lady in another store, and while there had the good fortune to meet another man, but of a far different type to the former. He was a widower, who had the misfortune to lose his wife with consumption. His attentions became fixed on me, and he gave evidences of his great desire that I should change my position in life. My past experience compelled me to look on men as horrible creatures, and to treat his attentions with chilly indifference. One day he asked me if I would kindly spend an hour in his company, as he wished to talk on a matter of importance to both of us.

"Suspecting that he intended to make a proposal to me I consented, hoping that I might retrieve my past. I was not disappointed in our meeting, for he told me his circumstances and his hopes of the future since he met me, and if our love and affection were mutual, there could be no reason why we should not make a happy home.

"His honesty and sincerity were remarkable, and the great question with me was, Should I be the same? Must I tell him my past life, or let him marry me and find out for himself? Again I thought that honesty and sincerity on his part ought to be met by the same on mine. I resolved to tell him all, irrespective of the consequences, and while I was doing so I could read in his countenance his great disappointment in his expectations of me. A deep silence followed our conversation, and we parted, he saying that he would give the matter his sincere consideration; but I could easily see the result of it.

"At our next meeting his ardent love for me seemed to have cooled, and he told me that other circumstances had prevented our intended marriage, and that probably it would be better to break our engagement, and leave us free in the future. Could I blame him in this act? Certainly not. This, like all other ages, expects virtue in women, and to be truthful I had not it to give. This filled my mind with study on this subject, but I did not seem to care at the loss of my second admirer, as my first and best love was all centred on a villain, whom I ought to hate and despise; but such is the weakness of poor, frail woman.

"Another change came to me on the loss of my position through dull times, and I was now without home, friends and very little money, and must soon resort to something to earn a living. I answered an advertisement, which called for a number of ladies as

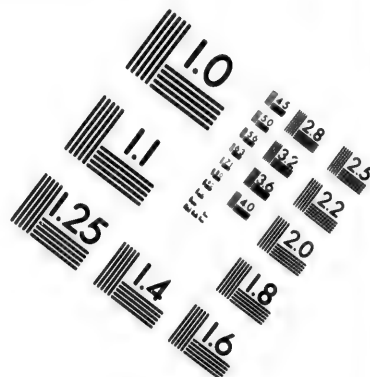
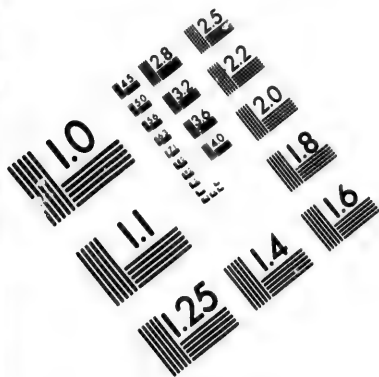
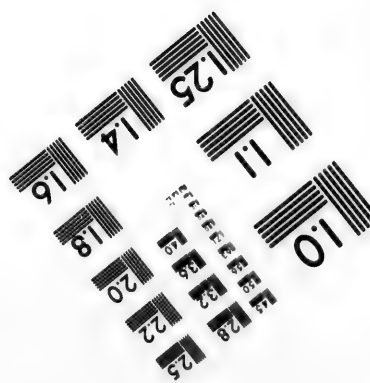
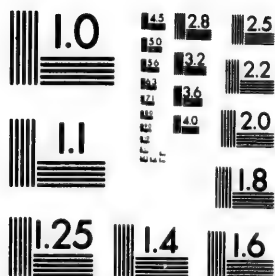


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supernumeraries at a comic opera, and was satisfactory, on account, as the manager said, of my figure, which was pleasing and attractive.

"I found that I was not the only one to make their first debut in a new undertaking, and, although very disagreeable to appear before a public audience dressed in tights—an audience principally composed of men—yet I hoped that probably I might progress and become a famous artist some day.

"When the time came to appear in our new role we were told that we all had better take a little wine as a stimulant to brace us up for the sensation of appearing at first before 'a sea of upturned faces.' That was my first experience with wine, and true enough it had its effect, not only to make us brazen by stupefying the will power, and driving away modesty and shame, but it carries with it a desire to increase the appetite for more. In this situation I met my friend, Madge, who had had a career similar to my own, except that she married a man, where I might have done the same had I been deceptive enough to do so; but she is now no better off than I, for a short time after they quarreled and separated.

"In our misery we became fast friends, and, after a short tour on the stage, and the grotesque familiarities surrounding it, we soon fell to our present condition, with very little hope for the future and a sad memory of the past. Here I go by the name of Lulu Seguin, but my real name is Nellie —."

"You need not tell me, as I know it already. I heard of you yesterday while in the company of an old gentleman, who spoke of his missing daughter, and your story convinces me of your identity."

"Yes; while I was passing through the train yesterday I caught sight of my father, and it gave me such

a shock that I fell sick, and no one could tell the reason of it.

"On my recovery I had a notion to go and embrace him; but how could I tell him my past life and torture his mind? I asked Madge to follow you, and make sure that it was he, and find him some other time, when I would be better prepared to meet him."

"Your story is strange, but you are a sample of many of your own type; and it is hard to see what was the cause of your present sad condition, as certain changes might have avoided it, but I think your fatal one was when you were deceived by a ruthless villain."

"I quite agree with you, but I hope the memory and remorse of my sad life will be a canker in his soul."

"We left the kitchen and went to the parlor, and had scarcely reached there when the door opened and in walked two young ladies, accompanied by a young man under the influence of liquor and a middle-aged man apparently sober.

"Bring us something," said the young man, and instantly the glasses were filled, and afterwards refilled.

My curiosity forced me to ask Lu who that crowd were, and, though she refrained from giving me their names, she informed me as follows:

"That old man is a merchant, who married a wealthy lady, not for love but for her money; and makes it a point to have a good time with his wife's money and the company of his lady clerks, who are obliged to resort to such through the small wages given them by their employers. He is a regular frequenter and a good contributor, and, of course, a welcome visitor, for, as you know, 'an old fool is the greatest fool.'"

"The young man is the son of an old resident of the city, but who died some years ago. He was a great miser, bought land cheap, and held it until it increased

in value; compelled his employees to work long hours for small wages, and by that means collected a large fortune, and died and left it all behind to his family of three; but he had to leave a share in trust for that fellow, and allow him a certain amount each month, or if he did not, Dick, as we call him, would 'blow it all in' in a year. Lately a sister of his died, and he came in for part of her share. Dick is a jolly sport, and always welcome on his monthly pay-day."

"Thank you for your information, but there is one thing that I notice in it all, that it is not the men who work hard and earn the money who spend it so foolishly, but people who live on the earnings of others. Dick never thinks as he squanders his money that it was made by the labor of others, who should have had it, and put it to better use. Thus we see that the pleasure of some people to-day is the sacrifice of others, made so by a false condition of things."

Just then I was startled by hearing the deep groans of some lady, who appeared to be sleeping or suffering in an overhead room.

"What are those moans that I hear?" I asked.

"Don't be alarmed," said Lu. "It is only a girl in a deep sleep produced by opiates."

"May I look at her?" I asked.

"Oh, certainly, if she is asleep and properly dressed."

On going to the room I saw a sad sight. On an old bed lay a young girl, who once was charming in appearance, but was lying there as pale as death. Mouth open, and her hair bedraggled over her face, eyes shrunken, and altogether a dilapidated human spectacle. Beside the bed stood a small table; on it a bottle partly filled with whiskey, and beside the whiskey a small box of capsules.

"Why, that person has the appearance of a dying patient," said I to Lu.

"Yes, you might think so; but she is sleeping off a debauch produced by one of these dormitives." And she handed me three of them. "They are a mixture of powerful opiates, which produce a deadening effect on the brain or centre of the nervous system. This allows the mind to wander in fanciful dreams or imaginary realms of happiness. It is possible that she is now, as far as her mind is concerned, back in the happy days of childhood, or probably in a crowd of young people, where she is most admired, or probably in the acme of happiness far from her real and present disgrace. These opiates, like other gifts of Providence, are given to relieve mankind, but for a gain in traffic they are allowed to be sold and used as a means of self-destruction, and especially among the dejected and fallen species of mankind. The appetite for them is greater than that for liquor or animal passions, and the effect more deadly, and their excessive use soon ends in death."

"Well, Lu, or Miss Nellie Jones, I must thank you for your kind information as to how you live, but I must say that there is not a particle of your living that has a charm about it, and nothing but misery and despair to hope for in the future. The greatest poverty or the most menial labor with a hope of the future is a kingdom of happiness compared with yours, and why not cease this kind of life and go back to your loving father and tell him all. There is not a crime so bad but loving parents can forgive. And lastly, think of your soul in eternity as the product of such a life here. Take courage while you have a chance and leave this sad social condition. You have been brought here by bad social conditions, and you are not to blame for it. But you are responsible if you continue in such and

do not make an effort to get out of it. Now I will say good-bye to you, and hope I will never see you again leading such a life."

"Good-bye," and she buried her face in her handkerchief. In a moment I was out of the house and on my way to my friends, and on arriving there they told me I looked weary and sad. I told them to let me sleep as long as I desired, as I felt tired. It was not long until I was in bed. But strange on my part, I could not go to sleep. The thoughts of Farmer Jones, Paddy Hogan the socialist, and lastly, the home I had just left, kept my mind in abnormal activity. Again and again I tried different positions in the bed, and could hear the clock tick and strike off the hours that I should be sleeping. Oh, how nature does rebel sometimes when we force it beyond its limits! At last I remembered that I had some dormitives in my pocket; but should I tifle with such a dangerous weapon? If I took one it might possibly bring on sleep, and, as I had no sorrow to drown, I could then cease, and at the same time learn the effect of such on the human system. Lighting the lamp, I got one of those dormitives, and, swallowing it, found it to be tasteless by the ingredients being enclosed in capsules. Not long afterwards I began to feel a very cool, soothing and cheering effect creeping over me, and my nerves began to be settled. The memory of my characters began to vanish, and at last sleep was upon me.

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PART II.

A dream suggesting remedies for the present social conditions as they appear in Part I.

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CHAPTER I.

A National Procession in 1999.

"They are coming ! Oh, yes; I see them now," cried a voice from a window in the second storey of a building across the road; and now there was a great rush and commotion among the people who were waiting to see something of unusual grandeur.

The great mass of people were all well dressed and of a cheerful appearance, and not the least evidence of poverty was to be found among them. To my great surprise I saw many old men dressed in knickerbockers, mostly made of silk or other fine material, and I began to think that I was now in another country far different to my own. I noticed a young man in the crowd quite near me accompanied by a charming young lady, and both of them seemed to be the centre of attraction in this part of the crowd; but they were very affable and sociable to their admirers, and seemed to have no pride because of their admirable circumstances. Now the air was filled with sweet sounds of some apparently divine music, which seemed to be approaching in the distance. They were the sweetest strains I had ever heard, and I now asked myself if I had passed through "the dark valley of death," or what could this all mean, as I was unconscious of any change taking place in the physical part of me. Taking courage in my excitement, I walked up to the young man who was admired so much, and asked him if he would be so kind as to tell me what country this was, or where we were at present. This question seemed to startle him and others within

hearing, and he gave me a calm, thoughtful look, with an expression in it as much as to say, "Are you sane? Where did you come from? for certainly you must be a distant foreigner to ask such a question on this national occasion of ours," enquired he.

"To be honest with you, I left home in Toronto in June, 1896, and the last place I remember being in was the capital of Canada."

"I guess you mean 1996, but your costume does not corroborate it. You are a strange person, indeed. Are you sure you have not made some mistake, or come back to life after a long, unconscious sleep?"

The crowd gathered around at our conversation, and one of them spoke and said to treat me kindly, as I was evidently deranged, and needed to be treated with kindness.

"If you behave yourself I will take you home with me and study the solution of your being here. We are 'in the New Capital' of Canada, and this is the year 1999, and to-day we are celebrating the anniversary of the independence of Canada by an immense national procession, representing all forms of labor and different periods of our glorious Canada. If you will wait here you will see it pass, and I will explain it to you. Look for yourself and listen to the music, for certainly it is pleasing to a visitor."

I took my stand beside him and waited to see the procession pass. First, there appeared a grand mounted chariot. On the front of it sat a gayly-costumed man holding a flag, which I found to be the national Canadian flag. On the top of the pole was a crown supporting a beaver, while half of the flag next the pole was divided into parts, illustrating the different epochs in the history of Canada, and on the other half was the maple leaf. This was the national flag, and must be carried in all processions. As the flag passed

the crowd I noticed that all the male spectators raised their hats and ladies bowed as a token of love and respect to the emblem of their country. In the chariot was an Indian band, which played grand music, while on the top of the carriage was the form of an Indian drawing a bow on a deer.

"This is a grand sight," said I, "to hear and see Indians play such sweet music."

The young man laughed at this, and then said :

"Those Indians are only automatic machines, and the music and action are produced by electricity; that is why it is so good and uniform. So is the chariot and all other musical chariots in the procession. That represents the Indian, or first period of our history."

Then followed a large number of citizens dressed in Indian costume. Then came another grand chariot containing an automatic band, dressed in the costume of France in the sixteenth century, followed by another gaily-dressed French crowd. On the top of the carriage was the form of a reverend holy father of the Catholic faith teaching the poor Indian children their first lessons in the knowledge of Christ. His right hand was uplifted, while in the left he held the hands of the children. This represents the second, or French period of Canada. Then followed a grand double chariot containing two bands, and in the centre sat the form of his late Majesty King George III. of England. In his right hand he held a roll, giving to the Canadians the power to make laws for "the peace, welfare and good government of the country." Following this came a large procession of people, dressed in English, Irish and Scotch costumes, commingled with Canadian costumes of the nineteenth century.

Here followed a tremendous procession of artisans, representing the various kinds of labor. At this part of the procession appeared an object which I thought

was horrible and out of place, but brought out laughter and derision from the crowd. It was a carriage containing a horrible-looking monster, with many arms or fangs stretching out, and a man's head on it. On the arms were the words, Steam, Electricity, Land, Capital and Water, while in front of it sat some poor, half-starved looking men, evidently in fear of him. This aroused my curiosity, and I asked the young man what it meant.

"That figure represents 'Selfishness,' and in our age and schools we are taught to despise it as a great evil of the past ages. Those arms represent the great powers of steam, electricity, capital, land, etc., which in the power of a selfish man can make horrible slavery of ordinary individuals. This is not an age of that kind, but one in which we all try to help each other, and bring ourselves nearer to the proper ideal of our Creator. We despise the man who tries to live on the labor or disadvantage of another."

Close following this figure came a large procession of well-dressed and well-built young men, and each carrying an emblem of his province. The crowd of on-lookers cheered, and I asked who they were.

"These are the contestants from the different provinces in our national games and pastimes, for, as we only work five days in the week, we consider it necessary to have games with national honors and gifts as rewards to encourage the healthy development of the body and mind, and to discourage idleness changing into vice."

"How is it that all the processionists march so uniformly and appear to be so well drilled, yet I see no military display?"

"We are taught it in our schools, and although we do not offend or insult other nations by great military displays or boastings of the past, yet in the time of

danger or peril to our country, every man, old and young, is a drilled soldier, with the glorious motto in his patriotic bosom: 'Death before retreat!'

"That is a grand sentiment, indeed, but it exists in all true patriotism," I answered.

The noise made by the clapping of hands and the great cheering told me that there was something special coming, and I asked my friend what it was.

"These are the different legislators of the country in their different capacities and titles according to rank," was his reply.

"What!" I exclaimed, "titles in Canada?"

"Oh, yes, but to you it needs some explanation which I may tell you later on. Out of honor and memory to our old Mother Country we adopted her ways in this respect, but graded them, and associated them to the position, and destroyed the hereditary descent of them. The Knights of the Townships are passing now and the lowest title we have."

The air was now filled with music and cheering, and I was forced along now by the swaying of the crowd anxious to get a look at the honors and costumes of the titled people of Canada. Now came the grandest and largest chariot, and mounted in silver and gold. In the carriage sat an old gentleman, with clean-shaven face and white moustache, accompanied by his wife. By the side of the chariot sat guardsmen, and on the top of the carriage was the motto: "Honor to our King." Every hat was raised and every lady bowed, as the carriage passed them.

"That is our Canadian king, and until two years ago he was known as the Duke of Quebec. He is a native of the Province of Quebec, and was elected king two years ago. We style him, 'His Honored Majesty,' and no doubt he is worthy of it after going through all the stages of our parliamentary life and preserving

his good name and gentle disposition."

"Where are they going to now?" I asked.

"They are going to the National Sporting Grounds to test the abilities of the Provinces, and it is part of the duty of the king to witness these games and present the medals, as it is his duty to open or close Parliament," he replied.

"What do you call this kind of a government in Canada?" I asked.

"It is a National Progressive Democracy," he replied. "It sounds queer, but, although, we have kings and titles yet the people govern, for they have an equal opportunity to gain them, and make laws indirectly by their representatives, and it is the duty of the king and executive to see that they are carried out. If you come and dine with me we will then go and see our sports, and if you feel like returning with me I will explain some of the workings of our governments and our social conditions which we greatly boast of."

"I am sure that we will be pleased to have you," said his lady.

"Thank you very much, I will gladly accept, for I am anxious to see the new condition of things in Canada."

After walking for a period of thirty-five minutes we came to a cosy-looking residence, with some pretty statuary in front of it and the three of us entered. I was asked to take a seat in the room in a large, easy chair, which I at once did.

"Are you fond of music?" enquired the lady, "or have you any favorite selections you wish to hear?"

"I am not very well advanced in music, but a Scotch strathspey, or an Irish hornpipe, is very acceptable to me," I replied.

"Then just examine the list on the wall, press the button, and place the tubes to your ears."

I did so, and lo, and behold, I could hear the old Scotch airs sweeter than ever, which brought my mind back to my childhood again.

"Dinner is now ready. You see we have to cook our own meals as this is our national holiday week, and we are not allowed to engage a servant, or any form of labor whatsoever except necessary medical assistance, so that every person may enjoy themselves."

I noticed no heat in the house and asked how they cooked their victuals, and he explained to me as follows:

"In this age we study the science of waste of labor, which is waste of money, and we have co-operation in cooking. In towns and cities several families combine and use one stove for cooking, and a servant of each family takes a day in turn and does the cooking, and that is saving in fuel and labor for the other families, and if we require any portion of our victuals kept warm we simply do it by electricity."

"Where does the power come from to furnish all this electricity which you utilize in heat, light, bells, phonographs, animatographs and music?"

"From the Chaudiere Falls, a grand and useful gift of nature to the citizens of Ottawa."

"Why, this country is now a paradise to live in compared with the past ages!"

"Well, why should it not be?" he replied. "Did not God by bounteous gifts of nature intend it to be so, by His bestowal of such forces as steam, electricity, water and compressed air, together with the fruitful qualities of the land and the fecundity of animals for man's requirements, and all we have to do now is to see they are properly distributed to all mankind as His children, and not to a few," he answered.

"How is it that in that grand procession, and the tremendous crowd which watched it, there was not a drunken man to mar the beauty of the day?"

"What? Do you mean that intoxication produced by the terrible liquor traffic, a torturous relic of the last century?"

"Exactly," I answered.

"That has not existed in our country for years, and we only see the effects of it as it is painted by historians of the past."

"Why that was a burning question at the end of the nineteenth century, and I would like very much to learn how it had been solved."

"Well, we have two hours before the sports begin, and I will briefly relate to you how the prohibition of the liquor traffic was accomplished. It was a gallant and noble fight between home, honor, virtue, peace, prosperity and all the grand qualities of moral life, against selfishness, crime, lust, poverty, shame, ruin and the embryo of all vice. The liquor traffic fell never to rise again, because it left behind not one pleasant memory of its tyranny and destruction. After seeing the ravages of the monster, and the great change without him, people wondered why they tolerated him so long in their midst."

CHAPTER II.

Royal Commission and Prohibition by Personal Taxation.

"Come and take a seat in my library and listen to me, for I love to quote past events of my country.

"In the year 1900 there was a commission appointed by the government to find out, if possible, what were the true causes of so much depression in the country and why there was so great extremes in wealth on the one hand and so many people in poverty on the other, and out of employment, and in all cases to try and find the true cause, and where possible to suggest a remedy, thus forming a small volume which should be printed by the government, and distributed gratuitously among the people for their education and approval.

"Three were chosen from each party, and those six then chose three independent clever American experts to assist them. No party was predominant or could bias their views to favor their party, for this was the great difficulty in parliamentary commissions. This being done, and after two months of investigation among all classes of rich and poor, the causes of depression and remedies in each case were as follows:

"I. Whereas, the peaceful and intellectual age in which we live has had the result of producing a great number of inventions, and a certain amount of new machinery, thereby increasing the productive power of the nation and lessening the demand for manual labor

as existed in the past, the result of this is a surplus quantity of labor on the market producing competition and low wages, and even no chance of employment in many cases.

“ ‘Remedy suggested in this case: Legislation shortening the working hours of labor in all villages, towns and cities sufficiently to counteract the effect of the productive power of machinery, such as a limit of forty hours per week, with two half holidays, on Wednesday and Saturday,

“ ‘II. Whereas, the monopoly of the liquor traffic as a means of producing revenue has had its destructive and demoralizing effect on the youth of the nation, also, its enmity to labor and the production of wealth, we suggest in this case legislation tending to the prohibition of it by individual taxation.

“ ‘III. Whereas, we find the present system of taxation,

“ ‘1. Places the burden of taxation on the toiling masses by increasing the cost of the necessities of life.

“ ‘2. Encourages the holding of land for speculation and makes it harder to obtain a portion of it for a home.

“ ‘3. Encourages holding of land, thereby preventing labor from having free access to the bounteous gifts of nature.

“ ‘4. Encourages land-holding, consequently driving away capital and labor from its application to it.

“ ‘5. Discourages improvements on land by taxing them as a reward for their labor.

“ ‘6. Taxes all in sight, or the products of human labor.

“ ‘7. Enables the rich, by their dishonest statements, to avoid their just share of taxes, because the tax col-

lector can't see or tell how much the man has, and must rely on his assertions.

“8. Permits land holders to say to the masses, “pay me rent for the privilege of using what was intended for both of us, or you may starve.”

“9. Allows wealth made by the community to go into the hands of private individuals.

“10. Encourages tariffs as methods of raising revenue oftentimes driving honest industry into unreasonable and unnatural channels.

“11. Encourages large expense in collecting these taxes.

“12. Discourages the laws of free trade, which ought to be governed only by the law of demand and supply.

“We suggest the system of placing all taxes on the increased value of the land. This system would produce the following results:

“1. Place the burden of taxation on the owners of valuable city or mineral lands held for speculation.

“2. Give the opportunity of investing capital and employment of labor by offering cheap land and no taxes on the improvements or earnings of such.

“3. Prevent the hiding of lands to avoid tax-gatherers.

“4. Encourage the improvements on land by making it unprofitable to keep it idle, thus stimulating the employment of labor upon it.

“5. Prevent land held for speculation and land booms, and forces all land to be put in use, consequently giving employment to surplus labor, enabling every person to secure enough land to build a home.

“6. It does not breed artificial classes or distinctions.

“7. It would not tamper with the laws of trade and still acknowledge to the full extent the fruits of

man's labor when applied directly or indirectly to the land.

“ ‘8. It is universal and does not apply to any particular portion of a country.

“ ‘9. It tends to give full scope to the moral and natural laws of the universe, thereby carrying out the intentions of a bounteous creator.

“ ‘10. It would tax a man in proportion to the value of the land which he appropriates to his own use, such value being made by increase and presence of population.

“ ‘We recommend that the Governments of the different provinces pass a Local Option Taxation Act, whereby the different municipalities may be enabled to abolish wholly, or partly, all taxes on buildings, machinery, incomes, improvements and other forms of wealth, and to substitute one tax on the value of land.

“ ‘IV. Taking the experience of inter-provincial free trade of the provinces of the Dominion of Canada, and among the different states of the United States as a guide, we have concluded that complete unfettered free trade should exist among all countries and especially the English-speaking nations. Abolish all tariffs and customs for they are only indirect on personal labor, and tend to lessen labor and decrease wealth; also abolish all kinds of personal taxation; substitute for the revenue derived from tariffs, customs and personal taxation, one tax, and that to be on the increased value of the land, or better known by the name of “Single Tax.”

“ ‘V. Total abolition of all kinds of monopolies, and no favors given them by governments, or if they exist at all, compel labor, which assists them, to be fully rewarded by the co-operative method, e.g. : If four men start a business with \$100,000 capital, and

employ a certain number of men and machinery, and make profit of say \$40,000, we suggest:

“That the profit should be divided as follows:

“Five per cent. to be taken by the shareholders for their interest on their invested capital.

“A salary allowed to each shareholder (providing he is an actual worker) equal to the salary of the manager or foreman, increased by 5 per cent.

“Then the remaining part of the profits to be divided among the employees according to their respective abilities.

“In the above cases labor in the monopolies would be fully rewarded, and when this is the case the sting or danger of monopolies are removed.

“VI. The congregation of so many idle, thriftless and criminal classes in larger towns and cities, who do not desire honest labor, compels us to submit the following plan for approval:

“The establishment of a large provincial farm in the remote part of the province where land is cheap, and the removal of such a class, both male and female, and compel them to work it in summer to make it self-sustaining, and that they should be given an education, however little, in winter, and their conduct should be a criterion to when they should be dismissed. This would prevent the filling of jails where there is no employment for them, and keeping them at the expense of the cities and towns, and allowing vice and immorality to fester and spread in the community.

“VII. As the experience of past centuries has taught us that religion in schools has caused much useless and expensive discussion and legislation, we recommend the total abolition of all forms and kinds of religious instruction from our Public School, making them national in character. We recommend that all

religious teaching ought to be confined to the church, Sunday-School and more especially in the homes of the children.

“ ‘VIII. We find a large amount of pauper immigration in youth and old age causing expenditure to our country. We recommend a law preventing the immigration of all children, if males, under 16 years, and females, under 14 years, except they are with their parents or guardians ; also of all old people over 60 years unless they have sufficient means to support them the remainder of their natural lives.

“ ‘IX. After careful examination into the government of Canada we find a cumbrous and costly mode of legislative procedure, far in excess to the requirements of the people; we recommend less representation in the House of Commons and the Senate, more permanent laws which do not require to be amended every year. The Senate to be a consultative and honorary body, and with reduced salary. The Senate to have all the recommendation of public officials to office, and all judges. The salaries of all members of the House of Commons, Ministerial side, \$500, and Opposition, \$400 per year instead of \$1,000 as at present. We further recommend that previous to all Provincial and Dominion elections the Governor-General and Lieutenant-Governor shall demand a written policy, signed by the Ministers or ex-Ministers of each and all parties, at least sixty days previous to each election, stating what are the intentions of each party if elected. These are to be given to the press and people, forming a kind of plebiscite, to which the Senate shall have no vote in the execution of such policy. Such policies must always be carried out.

X “ ‘Whereas we find that the volume of money in the country has not been adequate enough as a

measure of value to meet the increase of wealth and population, thereby producing too great a purchasing value in our present coinage system. This produces the following results : Diminution in the price of labor and commodities ; enables the men of capital to exact more services and commodities for their money, to buy all kinds of properties and stocks, collect all forms of debts, foreclose mortgages under this limited money conditions, making it a boon for the creditors and money-lenders.

“ The laboring class, as opposed to the capitalists, are obliged to work longer, give more services and commodities for their money, thereby lowering wages, diminishing labor and increasing idleness by indifference to business. A limited volume of money prevents the power to increase the export industry of a country, which is the great adjunct of a nation's wealth. Fall in the prices of agricultural products without any proportionate reduction in taxation. Accumulation of money in banks, demanding high rates of interest on loans. Uncertainty and suspension of all enterprises and industries. Continued rivalry in business, reducing the independence of the individual's labor by lowering his wages to the lowest limit of possible existence.

“ We find the “ specie basis,” or gold standard, becoming insufficient on account of the population of the world increasing, savage nations becoming commercial from year to year, and the great amount of gold consumed in the manufacture of jewellery, ornaments and other works of art. We find no increase of other precious and suitable metals to replace gold. We find gold mines becoming exhausted, and more costly and difficult to work.

“ We Commissioners recommend that the present volume of money should be increased every ten years in proportion to the increase of wealth and population

of the country according to the census. We hold that money should have three functions : (1) Money should be a medium of exchange; (2) money should be a measure of value; (3) money should be a means of accumulating future wealth.

“ “ We have two systems to offer as a means to increase the volume of money in the country :

“ “ 1. We recommend the coinage of silver in addition to gold in the ratio of 16 to 1, but in such a manner as not to favor holders of silver mines or any particular class. We suggest that the Government buy the silver bullion, coin it by their own mint, and as a mode of circulation pay all members of Parliament, civil servants, employees, contractors, public and private debts, partially or wholly, with such silver money, reserving the gold to pay all foreign debts, until such times as foreign countries accept bi-metallism. The Government being the only purchaser and coiner of silver, there could be no increased value or competition in the purchase of raw silver.

“ “ 2. We offer as a suggestion the “ Legal Tender Basis,” which must be based on the authority, faith and good credit of the Dominion Government. It must be a law of the country to be full legal tender for the payment of all debts, and a circulating medium equivalent to gold. (This may seem impossible without a “specie basis,” but postage and legal stamps are examples of this kind, but are not payable in gold, and serve as a measure of value as well as a medium of circulation.)

“ “ The value and effectiveness of the legal tender basis will depend on two functions of the Government :

“ “ (a) The Government may receive such legal tender money in satisfaction of all kinds of taxes, duties and debts owing to the Government instead of gold, or

its equivalent, thereby making it equal to gold in value.

“(b) The Government can compel the people to accept it in payment of private debts, and may refuse to pay any contract, debt or obligation with any other kind of money except legal tender.

“XI. We recommend that such legislation as will raise Canada to the standard of a nation, thereby increasing the national sentiment and stimulation of its people. We recommend the independence of Canada by the permission of England under certain conditions.’

“As one of the suggestions of the Commission was legislation tending to the prohibition of the liquor traffic by individual taxation, I will tell you how it worked. A certain case (1) of the Privy Council of England, the highest Court of Appeals for the colonies, decided that the Dominion had the right to deal with the prohibition of the manufacture of liquors.

“The British North America Act was the Constitution of Canada, and if the manufacturers of liquor could establish that they had any rights invested by this or previous Acts, then no successive Acts could take away those rights as decided by certain cases. (2)

“Rights acquired by virtue of a statute are not lost by repeal of statute.’ What was to be done? Prohibition sentiment was very strong, but was hampered by rights conferred by previous legislation. In these cases the Dominion Parliament was powerless to change. It was useless for the Dominion to pass Acts taking away rights, as such Acts might be declared *ultra vires* by

(1) *Attorney General of Ontario v Attorney General of Dominion of Canada and Distillers and Brewers Association of Ontario*, Privy Council Appeal Cases 1896, Page 348.

(2) *Surtees v Ellison* (1823) 9 B. & C. 752. *R. v Mawgan* (Inhabitants of) 1838 8 A. & E. 496. Puddendorf in his *Law of Nature and Nations*, Book I. Chap. vi. Section 6. *Jacques v Withey* 1788, 1 H. & Bl. 65. See *Hardcastle's Construction of Statutes*, Chap. v. on the effect of Statutes, Chap. vii. on Colonial Statutes and their effect. *Tarring's Law of the Colonies*, Chap. I. Look at case of *R v Vine*, for retrospective effect of Statutes.

Privy Council decisions. At last a bright idea came. The Dominion, having the right to deal with the liquor traffic, made a new and original plan, and, being new, there were no rights of the manufacturer to infringe upon.

"They made a law appointing three commissioners in each county and each city, of which the representing member was one of them. They were given the power to deal with the drinking traffic of that county or city by individual taxation. That before an individual person could go into a hotel, or buy a glass of drink of any kind, he was obliged to take out a license for the year, and this would cost him the sum of \$10. He could only drink in the county where the license was issued except on a Dominion holiday. Before an applicant, either male or female, could obtain a personal license, he or she must appear before the county commissioners before the 15th day of December each year, and answer all questions as to his or her age, nationality, profession or employment in life. He must be a British subject, and have lived one year in Canada before a license is granted. Then, if all is satisfactory, a yearly certificate and a small silver medal to hang on his vest, so that the bartender may see that he has a license or privilege to drink, with the year on it.

"If during the year the applicant is fined for drunkenness, or punished for any crime as the result of drunkenness, or if it is shown that by excessive drinking his family, or any person depending on him, is neglected or suffers, or evil effect on himself as the result of it, his (or her) license is cancelled for that year and the following, and a notice of it is sent to the hotel-keepers in that county or city.

"The punishment for any person who sells, presents or gives with the hope of reward of any kind to an individual without such a license to be a term in prison

of not less than one year, and not more than three, without the option of a fine, in the first case, and in the second, a term not less than three years, and not exceeding five, without the option of a fine, and in the third, a term of not less than five, and not exceeding ten years.

"On public holidays a person holding a license will be allowed to buy in any other city or county on account of visiting and sports on those days.

"Commercial travellers and other men, whose business it is to be on the road, can procure a special traveller's license, so that they may be able to obtain drinks at any hotel or saloon in their course; but they must obtain the license in their residential county, and on the same conditions as other applicants. All foreigners to the Dominion, whether of nobility or not, or ordinary visitors, can procure a special visitor's license, not to exceed six months, from the County Commissioners where they enter Canada on payment of \$5; and they are given a special bronze medal stamped with its legal duration. Each of the Commissioners is allowed to retain \$1 for the issuing of each license, and the remaining \$7 goes to the Consolidated Revenue Fund of Canada.

"The result of this Act was a great decrease of drunkenness each year, yet infringing on no individual rights, or interfering with no previous statutes of the Province or Dominion. When there is less liquor drunk there is less manufactured.

"Business men will not spend money and labor making a beverage when there is no demand for it, and demand always governs the production or supply.

"This Act produced prohibition, not by coercion by a majority of one class over the rights of another, but by making self-control of the individual the measure of his responsibility, and not arousing his antagon-

ism by oppression, thus illustrating that option in an individual is better than coercion.

"The moral force of the mind of the youth of Canada was increased by education and the higher virtues of the age, that a stigma or finger of shame was put on those who were known to take out a drinking license, and in a few years the support of the liquor traffic was in the hands of only a few old men and some foreigners, who had been addicted to the terrible habit in their youth, and when they died or passed from the country the temperance youth of Canada took their places. Only a few manufactories existed at this time, and they sold out to the Government, which used it only for the purpose of making it for medicinal and communion services with a strict account of it in each case.

"The Act being a success in Canada the system was adopted in other countries with even higher fees for licenses, and the result of it is that we live in a much better and social age, and the man who would now advocate a revenue by the traffic in a business like the liquor traffic of the past would be considered a hopeless idiot and relegated to the care of some asylum. Such is the universal sentiment of the people of 1999."

A gentle, sweet voice called upstairs, and said, "Baron Carleton, we have just time to see and hear His Honored Majesty open the national games."

"All right, my dear Baroness, we will be down in a moment. Is our carriage charged?"

"Oh, yes, and I have it ready, but you must let me run it to-day, while you and your friend will converse on the topics of the games and sights."

"Very well, Baroness Carleton."

CHAPTER III.

A Visit to the National Games in 1999.

After coming downstairs we entered the horseless carriage and were soon whirling along the beautiful roads with thousands of other people and many similar carriages.

On each side of the road were lovely residential homes, gorgeously decorated by various forms of paint, and the lawns were studded with flowers and beautiful statuary in all forms and shapes. In the hands of certain statues were electric globes, which furnished light in the evenings. That reminded me that I had seen such a figure before but only in grand hotels as an attraction and ornament. Turning to my companion I said:

"I understand you are a Baron?"

"Yes, I am," he replied.

"Well, Baron, how is it that so many people have horseless carriages, and such pretty homes, yet they don't seem to labor much, and have so many holidays?"

"That is easily explained. The great gift of electricity to us by nature assists in shortening our hours of labor, and is free to all now, but in the past it was legislated as a benefit to a few by the patent laws, and these patentees were protected by a law compelling the users to pay them their stated price, and only the rich could do it. As no monopolies or patent laws exist everybody is free to use any invention or apply it to his use. We respect foreign laws in patents, not to traffic in their patents, but may use them for private

benefit, and as we have plenty of spare time we take a great pleasure of putting it in our homes and making a great study of it.

"In the past, money, which was spent in drinking habits and vice, is now spent in decorating the homes with statues, paintings, music and all results of modern arts.

"When people have nice homes, pleasures, and time to read and think, their minds rise to higher thoughts and nobler actions, but this can't be found in poverty or slavery in labor, and generally we find the converse."

We were now among myriads of people, and just ahead of us appeared a great amphitheatre containing about 150 acres of beautifully levelled lawn, and on both sides, and the end, were erected elevated and covered seating capacity for thousands of people.

On the top of the roof were thousands of flags and banners of every description floating in the air. Several bands and immense electric organs were furnishing apparently divine music.

At last we had arrived, and dismounting from our carriage we took our turn at the entrance gate where, to my surprise, the admission was only a nickel for each, but when Baron Carleton presented his signa on his left arm, he, Baroness Carleton and I were admitted free, and an escort took charge of us, and brought us near the centre of the amphitheatre, in close proximity to the king. I was very pleased indeed, as I was in hearing distance of his opening address, and in the midst of the titled or aristocratic nobility of Canada.

A certain electric button, pressed by the king's aide-de-camp, discharged a cannon at the further end of the grounds, and instantly all bands played the National Air, as if one instrument was playing.

Another press on the button brought two smaller reports, and instantly the large mass of people rose to

their feet, and all male persons removed their hats. His Honored Majesty then stepped forward and, although, only heard by a few, began his opening address as follows:

"Permit me, my worthy subjects, as your chosen and elected king of our glorious Canada, to welcome you to the opening of our annual games and pastimes for the year 1999. We are here to commemorate the anniversary of the independence of our great National Democratic Empire, and it is unnecessary for me to impose on your time by giving a history of how it came about. Suffice it to say, the All-wise Creator has blessed us with certain gifts or privileges by which we are enabled to produce the necessities of life with less labor than our ancestors of the past, thereby giving us more time for the proper development of both mind and body. It behooves us to give thanks to Him in all our daily lives for His bounteous and precious gifts, and let it be hoped that it will be always our endeavor to have them properly distributed among His children. I sincerely hope that it may be the pleasure of our Father to assist the various judges of our games to give proper decisions in all cases. I hope the defeated candidates will feel no touch of remorse at the absence of their success, but will return home to their several provinces with love and respect to their vanquishers, and resolve to do better next time. May happiness and prosperity be with all of you, and all my worthy subjects of Canada for the coming year.

"I now declare our annual games to be opened."

Another shot and the vast crowd sat down, and immediately began the chimes of several bells, played by a man sitting behind the king.

"What amusement do you prefer? You see the games are all in sections, and if you wish to see a certain sport we must go to that section."

"I will leave it with you, Baron and Baroness Carleton, to chose, for indeed, any part of it is pleasing to me."

"I prefer to see the national dances for a short time," said Baroness Carleton, "especially the Scotch reels and Irish jigs, and I see they are at Section S, sub-sections 4 and 5 on our programme."

Going to the outside of the building we stepped, with many others, on the suburban electric railway used to carry the people to different sections free.

Taking seats in front of the great stage we were enabled to see the various Scotch dancers from the different provinces competing in pairs, such as Manitoba vs. Ontario, Victoria vs. Nova Scotia, but only one from each province, and he was chosen by the Game Committee of that province on their Provincial Holiday. Football, bicycle, lacrosse and lawn tennis clubs. On the stage the pipers piped and the dancers danced, each contestant putting forth his best efforts. To the back of the stage sat three judges, who had been winners of gold medals in the past years, and watched that the contestants conformed to the rules and behaved properly.

A very novel way of deciding the victor of each pair was in vogue, and was very democratic, indeed. Near the judges in each section was an electrograph for the purpose of registering individual votes, and quickly done. At the side of each of the seats, in each section, was an electric attachment with a row of buttons corresponding to the different provinces. These buttons were attached to the electrograph and furnished a means of individual voting by carrying it to the electrograph and registering it there. When the competitors had finished, as Manitoba vs. Ontario, the judges then threw a sign to the audience that the machine was now open, and would remain so for three minutes, to allow

the audience to record their votes for their choice. Now began the vote, and at the end of that time the electrograph registered, Manitoba, 4384; Ontario, 3769, consequently making the Manitoba candidate winner in this draw. Then the winners of each draw paired off again, and so on till the final. The winner at the final was presented with a gold medal and silk hat, and reduced one term in the promotion for national titles, and his opponent was rewarded by a silver medal and silk hat, but eligible for the next year in the same contest.

"This is a wonderful age, but I would have thought that the great music by electricity would have superseded the music of the bagpipes, Baron," said I.

"Oh, no; you can't measure the Scotchman's love for the bag-pipes, or his ancient customs, yet he is very democratic in his ideas. Let us now go to section K, and be in time to see the final wrestling contest."

On reaching there we found no electrograph, as the result of the contest was self-evident, and required no such machine, but a tremendous audience had gathered to witness this contest between a representative of Quebec and Nova Scotia. Both competitors had great experience, and many admirers, and, although, the Nova Scotian was much older, but with his peculiar tactics and experience he was considered slightly the favorite. The competitor from Quebec was the idol of his province, and the most admired by the youth of this great assemblage. His great chance now was to watch and oppose the cunning tactics of his opponent, gained by long experience in other contests. Now they clinch each other, the wrestle is on, and there is great doubt who will be the victor. The struggle is desperate. "Keep up old man," were the shouts of his admirers. The face of the Quebec man was pale with fear, for he thought this might be his final chance, and having

climbed so high it would be too bad to lose it now. Even His Honored Majesty and his Royal Consort are witnesses in this contest, but discretion on their parts compels them to show no signs of favoritism to the different contestants in the annual games.

Cheered up by the great applause of his provincial followers, and the younger part of the audience, the Quebec man made a special struggle, and taking advantage of a miscalculated step in his opponent, he felled him to the floor. Then followed tremendous shouts, halos and cheers for the victor, that must have produced in him a buoyant heart. Yet there was considerable sympathy for the Nova Scotia man, who seemed to feel his defeat keenly, but dared not show it on this occasion. There was a consolation for him that he was eligible for the contest next year, and would avoid making a similar miscalculation which lost to him the honors of this year.

"Well, Baron Carleton, who bears the expense of this immense building and all its equipments?"

"Prison labor," he replied.

"What! Baron, do you mean to tell me that this age allows prison labor to compete with honest industry of monopolies?"

"Ha! ha! I must laugh at your honest simplicity when you speak of 'honest industry' in monopolies. Those bodies which robbed men of their time and labor, and made slaves of the politicians, to foster and further their selfish desires by legislation! No; prison labor such as we have to-day is not objected to. To the south of us is a great National Agricultural Reformatory, where the occupants are removed from all cities and towns, and are made to work in the summer on the farm making it self-sustaining. In winter they work on national prizes and the printing of all school books, also gowns for the titled people of Canada. In their

spare summer time they are obliged to work on the extending of this building, and year after year a little is added until you see what it now is. But since the abolition of the liquor traffic, short hours of labor, state ownership in land and free access to its resources, no tariffs or monopolies, we have little use for jails in some places, and their labor is not now feared or opposed."

"I wonder, Baron, that we did not have those conditions in the nineteenth century, just as well as now?"

"You could not while monopolists were sent to parliament and preventing any reforms. Customs and habits of the people are very hard to reform, and often people will foolishly conclude that we must live on and continue these oppressed laws and customs made so by the selfishness of a lucky few.

"Until people are educated to see that a few of a community are keeping the remainder working, and slaving for them by unequal laws and customs, reforms are useless. The older and larger the country, the harder it is to reform, and it behooves a young country to grasp good reforms, and the people grow up with them, and take pride in their country."

"Are all kinds of games played here, Baron?"

"All kinds which tend to develop the physical, and cultivate the mental and moral parts of mankind. Old ladies and gentlemen have their mental games, such as chess, checkers, etc., where skill and memory (without chance) are required to play them, and they show just as much enthusiasm in the contests as youths of twenty-five years."

"This joyous season must be a great boom for the railway companies, judging from the immense crowds."

"Not at all; the state runs and owns all the railways, and just charges enough to pay hire and expenses, and on all public holidays they are free. This system is much better than the old, where a monopoly

had the control of a line, and could charge what it pleased for rates, and give passes to members of parliament as a bribe to favor further legislation on their behalf.

"Then, again, the commercial interests and different products of certain parts of the country, require cheap and quick transit, and no shareholders can block these interests by exorbitant rates. Look back in the past and see the number of millionaires who were railroad men, and ask yourself who made their wealth?"

"I think that we had better leave the sports for to-day, and avoid the great crowds during their return home," said Baroness Carleton.

"Yes, my dear, I think so, too, for our friend will have an opportunity to come again to-morrow, if he desires, and see the football contest or footrunners."

Taking our seats in our carriage we were soon on our way home, but Baroness Carleton took another road, and the residences were simply grand.

"There's where the City Marriage Examiner resides," said the Baron.

"What office is that?" I asked.

"He is a skilled physician, elected by the citizens. When two persons are going to be married he has a double duty to perform. First, to examine the applicants to see if they are in a healthy condition, and are of a proper age. If the applicants are all right he issues a health certificate. Second, he examines the applicants as to their wealth, and position in life, and their combined wealth must be such as would buy or build a small home without the land. Then he issues a wealth certificate. He charges \$1 for each. Then they are enabled to get a license within six months afterwards."

"Great Scott! Does this age put a restriction on marriage? Why, I thought marriage should be free!"

"So it is, and it rests with the candidates, and pre-

vents disease in children, and poverty in the home, but our age is so good, and no evil temptations, that a young man finds no difficulty in obtaining such certificates. If candidates for these certificates suffer with any defect, not caused by themselves, they are not debarred from marriage, but advised as to their best course under the circumstances."

We are now at the gate of Baron Carleton's residence after a most enjoyable afternoon, and going into the parlor I took a chair and turned on the electric music, which played for me my old favorite piece, "The Flowers of Edinburgh."

"What a great gift this electricity is to mankind," I thought, "and what may be its great future benefits"; but I thought the laws that made it free and for all were equal to itself in utility.

"Baron, I would like to know how the independence of Canada came about, and the meaning of your National Democracy with titles."

"I will gladly inform you after our supper, but in the meantime enjoy the music."

CHAPTER IV.

Independence of Canada and National Progressive
Democracy.

After enjoying a beautiful repast, Baron Carleton and I again took our seats in his library and he began as follows:

"Before I begin to tell you how the independence came about, it will be necessary for me to take you back some centuries in the history of our old and respected Mother Country of England.

"In the year 1066 William I., or better known by the name of the 'Conqueror,' landed in England with a large number of followers and conquered the Saxon king, and claimed as his reward a large portion from England, viz., the English crown. He introduced what is known as the feudal system into England. One of the chief factors of this system was the division of all the conquered among his nobles or followers. They in turn again subdivided a lower class of nobility. One of the conditions which you must strongly bear in mind was, that the nobles who received the land were to give their services free and follow the king in his battles, furnish soldiers, and bear the expense of these battles, and pay Church and poor rates.

"In the reign of Charles II. these military tenures* which were so burdensome and oppressive to the English nobility or landholders, were abolished, and instead of them a certain annual amount was promised to the king for his sacrifice of such, or as stated by an

English constitutional writer: 'In consideration of the surrender of these feudal privileges by the crown, the Parliament resolved to make up a royal revenue to the annual sum of £1,200,000. As the landed gentry were the great gainers by the surrender, they ought in justice to have been subjected to some compensatory tax, and a proposal was made that a permanent tax should be laid on lands held in chivalry which as distinguished from those held in socage. But being powerful in Parliament the landowners succeeded, though only by a small majority of two, in substituting a hereditary excise on beer and some other liquors, thus transferring their own particular burdens to the community at large.'—(Langmead's Constitutional History, 4th edition, chapter xv., p. 639).

"As years went on and changes took place the nobles sometimes did not appear in the fighting contest, but nevertheless their lands had to bear the taxes or expenses of these costly wars.

"The feudal system, though considered unjust and oppressive, had one good feature about it: the land was made the source of taxation for the greatest expense of the nation. This was the great underlying principle of the feudal system, and when it was carried out did not permit the owners of large estates to receive their income for nothing.

"A short time afterwards there was inaugurated a scheme by which money was borrowed by the nation, but never paid back, and the interest on this enormous debt is paid by the people. It is known as the national debt. It was a subterfuge to relieve the landowners from paying their just dues according to the intentions of William I.

"As time went on and population increased, rents increased, these estates became more valuable, and the result was that a few people held all the land and

could compel the many to come to their terms in regard to labor and rents, while the rich landowners could live in ease, luxury and grand mansions. The farming and laboring class never questioned their rights to the land, and considered themselves fortunate when they got a bare existence.

"Towards the end of the last century great strides were made in machinery, and made competition in many cases keen, and in some cases deprived people of an opportunity of employment at all. People then began to study the causes. Labor unions were formed. Socialism began to increase, and was offered as a panacea for the existing state of things; but the root of all the trouble was the private ownership in the land, thus depriving the free access of labor without giving a portion of that labor to a landowner for the privilege of allowing what nature intended to be done. The 'Single Tax,' or 'rental values' of the land for the use of the community, began to be studied, and in order to blind the people the landed gentry, who never did any fighting, would sit in cosy chairs in their offices and talk war to take the minds of the people away from their sad condition. They would tell plain John Smith, or the working class, that he had 'a glorious empire which the sun never set upon, and he must uphold his flag "that braved a thousand years the battle and the breeze," and be prepared to pay the expense, if necessary, by indirect taxation.' John Smith began to see that it was no particular benefit to him to work long hours with small pay simply to increase the wealth of the landowner, and extend an empire. He opened his eyes to this fact, and thought to himself of the ancient glory of his ancestors, when those who talked fighting also did the fighting, and the land bore the expense. Why don't they do it now? If they did there would be less fighting and talk of it.

John Smith began to think it was useless to bear the expense of holding a large navy to protect colonies if they did not furnish anything in return, and suggested that the colonies should build some large ships at their own expense, and be in readiness at any emergency, but at other times to be used as free trade vessels.

"This proposal did not appear very acceptable to Canada on account of its small population and its expensive legislative machinery. To force taxation of any kind on the colonies might bring about another repetition of the 'American revolution.'

"The first of this century saw a great deadlock between the House of Commons, composed principally of representatives of the laboring class, and the House of Lords, composed of the titled landowners, on the great subject of private ownership in the land, caused by the enlightenment of the people on the subject of such injustice.

"About the year 19th there was a plebiscite taken in Canada to give the people a chance to see if they wished to have Imperial Federation, National Independence, or remain a colony. By a tremendous majority the Canadians voted for National Independence, not because of any ingratitude or dislike to the Mother Country, but as a stimulus to higher citizenship than a colonist.

"After the Canadians had decided what they most desired they made a requisition to the English Parliament, of which the following is the drift of it :

"'To the English Parliament Assembled :—

"'We Canadian and loyal subjects have decided by voice of our people that we would like to become independent. We have always been loyal, and your national flag and anthem have been ours. Our interests have been mutual, and we feel as a grown-up daughter

that the time has come to leave the old home and fire-side, and the loving persuasions of parentage. We want to leave on good terms, and if we don't get along we want to leave in such a way that we may be welcomed back. So we ask from you the privilege of National Independence with this attached condition, that if we fail to govern ourselves properly, or are in danger of being beaten by other countries, you shall have our first offer to take us back to our old home and mother.

"We submitted that our government should be a National Progressive Democracy, and using the English titles as a means of rewarding the holders of them for their service by satisfying their vanity rather than their pecuniary interests."

"It was a great surprise to the English Parliament when the requisition was presented, but it received a liberal consideration in the House of Commons, but was refused discussion in the House of Lords, and this requisition failed in its object, but was the means of opening up great discussions whether England was benefitted or not by colonies requiring protection and giving next to nothing in return, and the English people being heavily taxed to do it. Great sympathy was created for Canada by the loyal method it took in asking for a trial of independence.

"The working masses of England began to see that the taxes for army and navy ought to be on the land according to the intention of the feudal system. The House of Lords began to see that if colonies were to be protected and held they would be obliged to pay for them by tax on their land values. They now began to take a liberal view of Canada's independence. After five years had elapsed, another Canadian requisition was presented for National Independence. This time it was successful, and freedom was granted to Canada

on its own conditions of offering to return to England in case of failure in self-government.

"The joy of the Canadian people and their gratitude to England for their increased liberty knew no bounds, and every effort was put forth and every prejudice buried on the part of Canadians, to show to the other nations that they could govern themselves."

"Why, Baron, I was expecting to hear of a terrible war, and accounts of great heroes, before this Canadian independence was gained."

"I am glad that I must disappoint you in this instance, but Canadians were loyal and knew too well that England with its military glory could not be forced or scared by combinations of other nations to give up part of its empire. England loves liberty and that was the key of its success in holding so many people of different creeds and dispositions, by bestowing on them the liberty to deal with their creeds and customs.

"We consider that we owe our independence to the continued and patient loyalty of our people, and the changed social conditions of England and its people on the mode of taxation.

"As an old adage says, 'Everything comes to those who wait,' Canadians waited, and while they were waiting they showed their loyalty and illustrated how they could and would govern themselves. Pardon me when I say that I think that is the reason why Ireland had to clamor for its freedom so long.

"Canadians had the experience of a mixture of democratic and monarchical forms of government, and chose a combination of the two, but used progression in order to test the skill of each candidate before trusting him to high offices."

"Did not the nobility of England object to their titles being used in Canada?"

"No; they only laughed at the idea, and some were even flattered at their extension to America. We make good use of titles, and we are also rivals now with European countries for the hands of American heiresses.

"As Canada had been the northern boundary of a large and energetic republic to the south, it was naturally imbued with democratic views on the administration of their legislation. The old British North America Act, which was the Constitution of Canada, though monarchial in form was democratic enough in principle to suit the Canadians in those times, except that it was expensive, and was more suitable to a country of 50,000,000 of people than a country of 5,000,000; but it was impossible to expect perfection in the *modus operandi* of such an important undertaking. It was left in such a liberal form that other generations could improve on it to suit their own conditions.

"In this act was the embryo, though not seen, of our present democracy. The British North America Act gave to the Dominion and different provinces the boundaries of their legislative scope, while the different municipal acts gave local privileges to cities, towns, villages, counties and townships, so that we had different legislative bodies, limited in their abilities and duration, each catering to the wants of their community. They began with Public School Boards, then Township Councillors, County Councillors, Legislative Assembly, Dominion members, Senators, and last the representative of the crown. The last named and the Senators were not elected by the people. Sometimes men were appointed to the Senate and elected as a member to the House of Commons, and with very little experience of the minor details of other legislative bodies.

"As time went on a custom began to be established, and it proved more satisfactory, to choose members for

the Legislative Assembly and House of Commons from men who had served in the different councils. Here was progressive democracy on a small scale, and it took very little to extend it to its present condition.

"The National Progressive Democracy is as follows: Before a candidate can be nominated at a convention, or nomination for councillor for a township, or an alderman for a town or city, he or she must be born in Canada, and their parents must be Canadians at the time of his or her birth. The candidates must hold personal property attached to land to the value of \$200, clear of all debts. They must reside in their constituency five years previous to their nomination, and must be over 21 years of age, and never have been punished for any civil or criminal offence. If a candidate is elected as councillor or alderman he then serves one year and is entitled to run the second time by virtue of conduct, without nomination, and it is the duty of his opponent to criticise or point out the economic weakness of the acting candidate in order to defeat him. If the candidate, after serving one year, is elected again, or any time afterwards, he then receives a title of knight, and is entitled to be addressed Sir, and is given a plain black gown to wear in township chambers, and also a crest to be worn on his breast or sleeve of his coat to distinguish him in public. He then becomes eligible for nomination to higher legislation. Two years is the limit of his career in a Township Council. All candidates for County Councils must be knights of the townships.

"When a Knight is elected by the county for one year, he is entitled to offer himself for a second term without nomination, and if he is elected the second time he then becomes a Baron of that county, and two years is his limit. He is given a crest for his breast, and a black gown with a certain border on it to wear

at the council meetings. That is why I am called Baron Carleton. All Barons of their counties are eligible for a seat in the Local Assembly, and if elected there twice (not necessarily in succession) he then becomes a Count, and a more ornamental gown than a Baron's is given him. All Counts of the provinces are eligible for a seat in the House of Commons, and if elected by their constituents twice to the House of Commons they are made Earls, and beautifully decorated gowns and crests are given them to wear. Now a change takes place. All Earls are eligible for the Senate, and if elected there once they become a Marquis of the province. Again, all Marquises are eligible for a Lieutenant-Governor, and if elected to that position once they become Dukes. All and only Dukes are eligible for the position of Governor-General (in the past), or now King, and he is chosen by the whole people, and by the time he has travelled up the political gamut he has sufficient experience to ably fill his position. A man must start when he is young and properly acquit himself, and show great economic tact and ability in order to gain this high honor of his country, he never gets it by birth, but he has to earn it, and is worthy of all the honors attached to it. By this means the office of sovereign does not become the heirloom of a certain family."

"Did you say that ladies were eligible for these offices and honors, Baron?"

"Yes, providing they have the same qualifications, but strange to say that since our age is so good, and there are so many happy wives and homes, very few women seek those offices and titles. When women's conditions are good, and they have good husbands and homes, they do not care to leave them for politics, but occasionally a disgruntled old maid comes out, but she does not even get the support of her sex, and soon be-

comes discouraged and falls out of the race."

"Do you give women the right to vote in this age?"

"Certainly. Every man and woman over 21 years of age, born in Canada, with Canadian parents, and having a certain amount of education, has the franchise extended to them, and if they don't use it they are liable to a fine of \$5 and costs, and the franchise withdrawn from them for the next five years.

"All public officials holding any office in the service of Canada must be born Canadians, and their parents must be Canadians at their birth. So you see we are national in the extreme. Our motto is, 'Canada for the Canadians.'"

"Is the judiciary of Canada elected?"

"No; their offices and salaries are dealt with in the House of Commons, but their appointments are by progression. If a county judge is required, he is recommended to the king from among the barristers of the province by the judges of the High Court of that province, who are likely to be able to judge of his ability for such a position. If a High Court judge is required, he is chosen from the county judges, and recommended to the king by the judges of the Court of Appeal for that province. Each judge must serve five years as judge in a certain court before he is eligible for higher appointment. Lastly, the king chooses the judges of the Supreme Court of Canada from the judges of the Court of Appeals of each province. In order to respect the judiciary they also have titles beginning with the county judges and ending with the Supreme Court judges. The latter are called Dukes. By this means they are perfectly independent of political parties. Judges may resign and enter politics, but are never eligible to be judges again. Members of the Senate, House of Commons and legislative assemblies may resign and become judges, but are never eligible

again as members of their respective Houses of legislation. In order to stimulate the winners in the national games, all those who win gold medals are liable to gain the next title above them by one election. Thus a gold medalist in the game of chess, if elected once in a township becomes a Knight, if already a Knight one election makes him a Baron, etc.

"The representation and remuneration is as follows: One township councillor a Knight for 500 people and 50 cents per hour while actually engaged, and not to exceed a certain limit; one county councillor, a Baron for each 2,000 people, with 75 cents per hour while engaged, and not exceeding a certain limit; one member of Legislative Assembly, a Count for every 50,000 people, with \$1 per hour, not exceeding a certain limit while actually engaged; one member of the House of Commons, an Earl for every 100,000 people, with \$1.25 per hour while actually engaged, and one member of the Senate, a Marquis, for every 200,000 people with \$1.50 per hour while actually engaged, and \$25,000 per year for the King, and a reserved pension, if he needs it in future, of \$4,000 per year, but this is seldom asked for, but only to provide for any misfortune to our king and his queen in their old age."

"Does not the payment per hour tend to make members talk and waste time to draw and increase their wages?"

"It would in your age, but now it would be the strongest weapon in the hands of an opponent to show the poor economic skill of the member, or if they were making acts one year and repealing them next, that would be evidence of poor skill, and the members would never go any further in their political career.

"This is our National Progressive Democracy, and is compatible with the views of the people of this age,

where the desire of the people is that their will should be carried out. It is a mode of government which offers equal opportunities and liberties for all, and is preferred to monarchies where the ruling power is in the sovereign, and only handed out to the people when advised by a parliament. Progression or promotion in the democracy gives the people a chance to see and learn the economic skill of a candidate in a limited sphere, and if he proves successful he is then given further opportunities to distinguish himself, and by this means he promotes himself on his abilities.

"He is paid for his time and further rewarded with honors attached to his position. These honors are not transferable, and he holds them until his death, providing his conduct remains good. Titles carry with them certain privileges, as free entrance to all public entertainments and free transmission on all railways.

"Wives of holders have their female titles. They are generally the leaders of all new fashions, and ought to be held up as the model of good and moral citizenship.

"Before a young man seeks office of any kind he must be thoroughly imbued with certain underlying principles of political ethics, and some of them are as follows :

"The gifts of God, such as land, air, water and sunlight, are for all His children, and must not be bartered or legislated to the benefit of a few at the deprivation of the many.

"That all men shall receive the full value of their time and labor.

"That no man shall live on a portion of another's labor.

"That all special gifts of God, such as steam, waterpower and electricity, which aid man in the production of wealth, and the necessities of life, shall be

for the free use of the people as a mode of shortening the hours of labor, and not to enrich a few and impoverish the masses.

"No monopolies, patents, customs or tariffs, must exist. Trade must be free and governed by the law of necessity.

"State must own lands, and all increased rental value in lands, and use them as taxes for the nation's expenses. The individual can only claim remuneration for improvements, such as buildings and the security of his possession from trespassers.

"The abolition of all societies or orders which have their origin in another country, and especially if they have a tendency to foster any particular religion or to create a religious strife by meeting or procession.

"The abolition of all laws for the collection of debts, notes and interest on money loaned. The abolition of all laws which prevent equal rights and opportunities to all.

"No granting of any special franchises or privileges to corporations or companies. Abolition of all old laws, customs, precedents and usages, which do not give equal liberties to all.

"No distinction in the value of time and labor between a professional man and an artisan, i.e., a tailor should be paid for his time just the same as a doctor or lawyer. The encouragement of all laws which compel men to live by their own labor and exertion. The state to own all railways, waterways, parks, and maintenance of such."

The electric clock now indicated 7.30 p.m., and Baroness Carleton called to us not to forget the evening programme.

CHAPTER V.

Evening Amusements in 1999.

"I must take you for a walk, and show you some of the great benefits and pleasures of our present social condition; in fact, if you observe carefully you cannot help but notice them on your way."

We were just leaving the house when Baroness Carleton asked her husband if he would be back at 11 p.m., to escort her to the national ball after the closing of the theatres.

"Most certainly, my dear Baroness. Why not come with us?"

"Thank you, Baron, but I will remain at home and listen through the phonograph to Madame Poirier, of Quetec, sing in the theatre this evening. She is likely to surpass all her previous efforts on this occasion."

"Excuse me, Baron. Is it possible for your lady to hear songs at a distance?"

"Certainly. We even can sit in our homes and hear orators in Parliament, music of bands, sermons in churches; in fact, everything worth hearing."

"This is wonderful!" I exclaimed. "I had heard of such things, but never thought they could be in the homes of ordinary people."

"I want you to look at some of our public recreations for the benefit of the public in the evenings. Do you see that large building over there with a tower and flag? That is our National Museum, where all the paintings and statues of all our prominent men

are kept, and all the original works of Canadian authors. It is a grand building, and thoroughly fire-proof. Now look to the left of us and notice that building of circular form. That is our National Terpsichoral Academy, supported by the city. In the winter evenings it is lighted and furnished with fine music for the purpose of free dancing, and games for the artisans of the city. The bakers claim it one night, the tailors another, and so on for their particular pastimes."

Great music of bands and immense organs now strikes my ear, and I ask the Baron where it is.

"That is on the Parliament Hill, where I want to spend a short time with you," he replied.

Coming within sight of Parliament Buildings I was completely stunned at the first sight. Thousands of people were walking to and fro, immense skeleton towers furnished lights, and mottoes formed of electric lights stretched between them, such as "Canada, our Home," "Honor our King," "Death before Retreat," "Labor fully Rewarded," "Watch the Monopolist," and a peculiar poetical one was the following :

"Eight hours to sleep, ten hours to play,

Six hours to work, with two dollars per day."

In the centre of certain plots were huge monuments of celebrated Canadians, and around the walls of the buildings were smaller statues and flowers of every description. Several large artificial electrical organs furnished music in different parts, while bands did the same in others. When I looked around and saw the splendor of my surroundings and heard the grand music, I thought I must have died, and escaped both purgatory and diabolus.

"This is a great sight to me, Baron," I said in ecstasy.

"Indeed; I am glad it pleases you; but I think

some of the earlier men of Canada will interest you. Come with me until I show them to you."

As we approached the old entrance of the House of Commons, there was a large monument surrounded by other smaller ones.

"Great Scott! Baron. I know that figure and the others. They are the 'Fathers of Confederation,' and the central figure is the first Colonial Premier, Sir John Macdonald."

"You are correct. Probably you will recognize that statue facing him on this side of the walk. They bear a certain resemblance to each other, and often faced each other in actual life. He is now spoken of as the great 'Canadian Demosthenes.' We do not forget our celebrated Canadians in history, painting or statues."

"Baron, are not these statues a great expense to the people?"

"Oh, no, my dear friend. They are made in our national reformatories in the winter. They are composed of certain cement, and when the true form of the head and face is formed correctly from moulds, the other parts cost a trifle, so they are not a public expense."

"I want you to go with me to our theatre to show you the wonders of electricity displacing living actors. 'The Middleman' is on, and I always like to see it, as it illustrates nicely how one man very often lives on the labor and brains of another; in fact, it illustrates nothing less than legalized robbery of man's time, which is equal to money. It is a reminiscence of the social conditions of the past ages, and I love to contrast it with our times, and congratulate myself that I live in this age."

As we approach the entrance of the theatre a large automatic plan, working by electricity, showed the

seats as they were taken, and when they were all disposed of the sign indicated it and the doors were closed, as no person was allowed to stand when the seats were filled. We obtained two seats near the centre of the balcony. Suddenly the orchestra, which I learned were automatic, played an overture. After it was finished a bell rang, and the Baron told me to put the tubes to my ears. Now, for a moment, all is dark, next moment the stage appears to be lighted by a stereopticon. Then came the characters, and as I watched their movements and features I could hear the sounds of their voices in the tubes. It was wonderful. When the first act was over, two well-dressed gentlemen in ancient French military dress came forward on the stage, bade the audience good evening in French and retired.

"Who are those gentlemen, Baron?"

"They are Jacques Cartier and Samuel de Champlain, well known in our early history. This is our national holiday, and all theatres introduce between acts the leading characters of Canadian history to keep them fresh in our memory."

At the end of the drama, where all turns out well, there appeared on the stage two faces which I had seen in the procession, they were His Honored Majesty and his consort and bade us all good-night, and the "Maple Leaf" played to perfection.

After we left the theatre the Baron, noticing my great silence and thoughtful mood, asked me if I was not surprised at such a thing as an automatic actor.

"Yes, I am, but there is one question which I want to ask you in the absence of your esteemed lady. On the Parliament Hill I noticed no drunkenness, therefore no poverty or insults, and going into and coming out of the theatre I did not notice any of those poor unfortunate fallen women, who generally go there to

drown their sorrow, and further their dreadful calling by attempting to entice men away by their costumes and peculiar actions. How have you disposed of them in this age?"

"Well, I consider three things the cause of such a class of people: (1) The lax punishment for their seduction; (2) the social conditions of the past, and (3) the liquor traffic and its results.

"The last two has greatly added to their reformation, but the law now is very severe in the first. If a man under 21 years of age seduces a female of any age he is punished with not less than three years in prison, and if over 21 years not less than five years. The female is punished with not less than two years in prison, and both of them lose all opportunity of holding any office of the government. Parents warn their children of the punishment for such behavior so that now we have no such class of people, and our good times and social conditions encourage early marriages and happy homes.

"If you wait here I will go for Baroness Carleton, and then we shall go to the national ball. His Honored Majesty opens it, and all the different characters of Canadian history will be represented, together with others from different countries."

"Just as you please, Baron."

I had not long to wait, and soon we were a trio among many others at the grand centre of attraction. We were obliged to go to room "C" as that was the first letter of Carleton. Baroness Carleton went to the ladies room to the right and Baron and I to the left, and there we arranged our toilet.

"Can you dance a Halifax minuet?" enquired a gentleman of Baron Carleton. "That is the second on the programme and contains 137 different motions."

"I am not sure, but I will try it," he answered.

I was anxious to witness the interior of the ball-room, and Baron Carleton asked me if I would escort the Baroness in and he would follow, as he wished that I should thoroughly enjoy the evening. A certain perfume filled the air, and as I entered the large hall and saw the sights of the splendid drapery, colored lights, paintings, gold and silver embroidery, and the gorgeous and varied costumes of the participants, I was for a moment dumbfounded and totally embarrassed, and the great sight produced in me a slight feeling of weakness, and I told Baroness Carleton that I felt like fainting, and to take me back. She assisted me to a chair in an ante-room, and sat me down, turned on an electric fan, and gave me some smelling salts. She also pressed a button and I felt a slight amount of electricity going through me. In a moment I revived and felt myself again. If I had lived in the past century I would have expected brandy, but now electricity was a substitute. The playing of the national air and the mass of people rising to their feet gave me to understand that their majesties had arrived. It had been arranged that the different provinces should be represented as far as possible by their titled representatives.

The ball was now opened and their majesties were at the head of the hall. The dance was of such a character as to give every participant an opportunity to shake hands or exchange courtesies with their majesties. Baroness and Baron Carleton and I took seats with many others at the side of the room, and watched the dancing and the beautiful costumes.

"I suppose, Baron, most of those people are millionaires?"

"No, there is not one on the floor, and not even one here, who owns one-tenth of a million, and very few own one-twentieth of that amount. How could

they gain it by their own individual labor? We aim at the circulation of wealth, and try and prevent it from centralizing in certain individuals. We look upon a man with immense wealth to be as dangerous as a loaded revolver in the hands of a lunatic. The secret of our success and happiness is to live easy, have pleasure, and die happy. Dancing was looked down on in the past and with reason, but now it is admired, because it is made elevating by combining the motion of the body with the exercise of the memory and guided by divine music. You will not notice the painted faces, laced forms, décolleté, or any unnatural acquirements on the part of ladies, to produce deception, but naturalness and simplicity is our rule."

The second dance on the programme was the Halifax minuet, and I was anxious to witness it on account of the skill required to perform it. The king chose for his partner the Countess of Russell, and the Earl of Russell had for a partner the Marchioness de Montcalm. About four hundred couples took part in it, and the scene was something beautiful to witness.

The sprightly and accurate movements of the older people took my attention. It must have taken considerable time in practice for the perfect execution of this dance, but then I thought of how much spare time each had now when machinery saved labor.

"I wish to introduce you to their Majesties so you may converse with them and take part in the ceremonies," said Baron Carleton.

"I am afraid that my station in life will not permit me to feel free in the presence of such high personages," I replied.

"Oh, don't be annoyed at that, for they are very free and not formal. He is a native of our old Province of Quebec, liberal in his views, loving and kind

in his disposition, and takes great delight in the benefits of his subjects."

"If that is the case I would be pleased to meet them."

"Well, come with me," said Baron Carleton.

We found our way to their presence. Their Majesties shook hands with Baron and Baroness Carleton in a very off-handed manner, as if they had been old friends. I was introduced, but felt very nervous and embarrassed in such company; but Her Majesty being very observing noticed it, and relaxed formalities and conversed freely with me, causing me to regain my former nonchalance. The hearty shake of the hand of His Majesty, the loving smile, the gentle manner of his conversation, inspired me with an immediate love for him and his beloved queen.

"Can you waltz?" enquired Her Majesty.

"Just a little," I replied. Taking the hint and raising my courage I asked Her Majesty with his permission if she would favor me with her company in the next waltz.

"Certainly," said Her Majesty. I found I had asked not a moment too soon, as the Duke of Winnipeg had followed with a proposal for a waltz. His Majesty chose Baroness Carleton, and Baron Carleton had for a partner the Countess of Montreal. All was now in readiness, and the great seemingly supernatural orchestra played a selection which must have had its origin by divine inspiration. The grand music and the thoughts of waltzing with Her Majesty raised me to the acme of earthly pleasure.

We were in the middle of a lovely waltz, and I was being congratulated by Her Majesty on my success when suddenly the lights became dim and the parties around me seemed to disappear, and I felt as though I must be fainting or dying. The music ceases; I call

to Her Majesty for help, but she vanishes and all is now dark. Adieu to this happy age and all its pleasures.

CHAPTER VI.

The Awakening.

"Jack! Jack! Wake up, Jack! Open your eyes!" were the first words I heard after regaining consciousness after a long sleep. "I say, Jack, you have only two hours to dress, dine and catch your stage."

"Oh, stage be darned! Why did you wake me out of such dreams and pleasure? Let me sleep on."

"Hadn't we better send for a doctor?" whispered a female voice outside of my room. "He has been taking an overdose of some opiate, and if he goes to sleep again he may never waken. Don't let him sleep again. Throw some cold water in his face and down his back."

"Oh, why did you wake me? What's the matter anyhow?"

"I am sorry to tell you that your eyes are dilated, your skin cold and clammy. You are in a bad condition, and I never thought you were addicted to any bad habits."

"Neither I am, but I took something given to me by a lady last evening, and it made me dream fine, but I am now miserable."

"Get up and take some fresh air, and you will be all right, but never take such a thing again. I thought you were dead when I gazed on you first."

My friend and his lady gave me a nice lunch, at the same time watching my actions lest I would fall asleep again. We strolled out after lunch, but I was silent, for I could not forget my happy dream and that happy age, and I longed to go back to it. He escorted me to the corner of Banks and Sparks Streets. I wandered along to the post-office, and looking eastward saw my old friend, Farmer Jones, standing on the bridge gazing at the beautiful scenery to the north of it.

Going up to him I bade him "Good day," and he was pleased to see me. He asked me how I was on the Single Tax and what I thought of Paddy Hogan, the socialist.

I told him I was a thorough Single Taxer now, as I had seen the beauties of its result in a dream.

"It's a good sign to dream of a thing, as it shows it has a place in the mind," said he, smiling. "We ought to have it applied in reality and get the result of it, but we may in time when the people see through it."

"How is your son, Billy?" I asked, "and your Nellie?"

"Well, Billy is snug, and has a happy home, but how my heart and mind goes out after poor Nellie! If I only knew whether she was dead or alive to set my wandering mind at rest. How often I have gone to sleep and dreamed that she was back with me; and I was often superstitious enough to think I was going to hear from her, and would often go to the post-office with that hope."

"I suppose, Mr. Jones, you would still love to meet her, no matter what her past life might be?"

"Yes, yes, and only too glad to do it."

"Well, as you seem to be a good-hearted old man I will relieve your sorrow."

"What ! Does my child yet live ? Oh, tell me where ?"

"If you go along this street away east to — Street, turn north and call at No. —, and ask for Lu. Perhaps you will see her; but I must warn you it is a house of shame."

"Oh, my God ! Do you tell me that my child is leading such a life ?"

"Yes; but, like many others, she is not to blame." She lost her best friend, her mother, in youth. She had not a sister to place in her the confidences of her sex. Life at home was a drudgery. Her beauty and innocence was the target for the arrows of a villain. Social conditions forced her to a life of shame. Her life has been a living sacrifice to teach and warn others; but there is hope for her when we know that the greatest sacrifice in this world was the Son of God to save others. He left us with the grand consolation in His teachings that repentance merits forgiveness. If you go to her, as you will, remember that harsh words and abuse will never redeem the past. Kindness and love will produce repentance in her, and you must, as a loving father, forgive the past, and take consolation in the hope of a bright future. Don't make home a place of drudgery and slavery to gain wealth, which is a poor substitute for happiness."

"Thank you very much, my dear young friend, and if ever you call my way come and see me."

The old man shook hands with me, then wiped the tears from his eyes and turned and left me. I thought as I looked after him that death is often more sweet to parents than the disgrace of their children. The old stage is now ready. I must take my seat.

As I am seated on the back of the stage, and slowly leaving the city, I look around in vain for the beautiful homes which I had seen in my dream of 1999.

Instead I saw some scattered houses, which might be improved and decorated if it was not for the annual assessor putting a tax on such improvements.

A number of people were living in houses and paying rent, while large numbers of vacant lots were held by speculators. Why should not people have homes of their own on those vacant lots? I notice groups of men standing idly around and demanding labor of any kind in order to gain food. As I go further from the city I see rich, productive farms, and the farmer asking for a market for his grain. Ask yourselves, What prevents these two classes of people from bartering their labor for the grain? The reader will easily see that it is private ownership of the land, preventing labor having free access to the land, deprivation of labor by machinery, etc., which stands between these classes and requires a remedy. I think of the noble advice given by a logical writer :*

“Give labor a free field and its full earnings ; take for the benefit of the whole community that fund which the growth of the community creates, want and the fear of want would be gone. The springs of production would be set free, and the enormous increase of wealth would give the poorest ample comfort. Men would no more worry about finding employment than they worry about finding air to breathe ; they need have no more care about physical necessities than do the lilies of the field. The progress of science, the march of invention, the diffusion of knowledge would bring their benefits to all.”

I am about to draw this frail attempt at literature to a close, and I hope I have not overdrawn the poverty or miseries of certain individuals at the present time. I do not think I have gone beyond the possibilities of what might be if certain changes were brought about

* Progress and Poverty, Book IX . Chap. IV., by Henry George.

in our social conditions. We have an opportunity to improve our conditions if we study them and use our franchise in their furtherance. If, by my feeble efforts in this book, I have started the reader to think on certain improvements in our social condition I shall feel greatly satisfied in this undertaking, I will now say good-bye to the reader, as the scenes of my childhood are coming nearer to me, and I must reflect on their sweet memories instead of the sad state of our social conditions.

